

By reciting *Rádhásoamí Nám* :
 Let thy life most fruitful be.
 Being the only true *Nám*,
 Keep it innermost within thee.

PREM PATRA RADHASOAMI

VOL. III

2001 MCH 13 TRAM

Lowest English RA

English Version of the Discourses of
Param Purush Puran Dhaní Huzúr-Maháráj

Translated by

S. D. MAHESHWARI, M. Sc.

Personal Assistant to Babuji-Maharaj

RADHASOAMI SATSANG, SOAMI BAGH, AGRA, INDIA

PREFACE

The PREM PATRA was a fortnightly periodical containing exclusively discourses of Param Purush Puran Dhaní Huzúr Maháráj, the second Sant Sat Guru of the Rádhásoámí Faith, and no other matter. They were written to the dictation of Huzúr Maháráj. These fortnightly papers were subsequently bound in six volumes, the last of which contains also excerpts from the GHAT RAMAYAN of Param Sant Tulsí Sáheb of Háthrás, selected by Huzúr Maháráj.

The English version of the third volume of PREM PATRA is now being presented for the benefit of those Satsangí brethren who cannot read and understand the original Hindí.

March 1, 1965 }

S. Omakeshwari

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the period 1st May 1895 to 30th April 1896*

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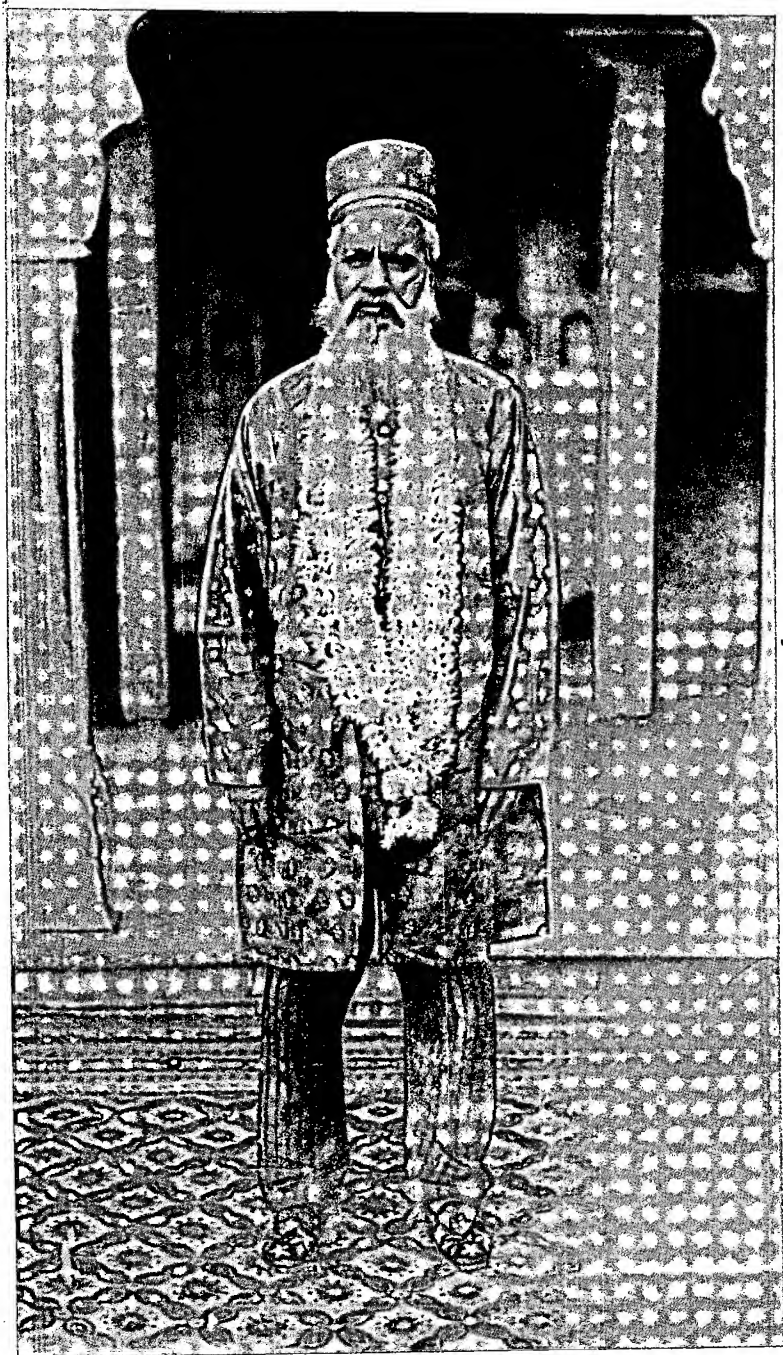
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HUZUR MAHARAJ

RADHASOAMI DAYAL KI DAYA RADHASOAMI SAHAI

PREM PATRA RADHASOAMI

PART 3

Translated into English from the Original (in Hindi)

Discourse I

COMPLETE SALVATION OF THE FOLLOWERS OF RÁDHĀSOĀMĪ FAITH AND PRACTITIONERS OF THE ABHYAS PRESCRIBED BY IT, IS POSSIBLE WITH EASE AND WITHOUT ANY DIFFICULTY OR TROUBLE, PROVIDED THAT THEY FIRMLY ACCEPT THE SARAN OF RÁDHĀSOĀMĪ DAYÁL, AND MOULD THEIR LIFE AND PERFORM THEIR DAILY ABHYÁS ACCORDING TO HIS DIRECTIONS.

1. The Almighty Creator has provided all sorts of objects and pleasures in this world. They have been graciously created for His loving devotees. The object is that they may discern the hand of their Creator and appreciate His gifts. They may, in their ecstasy, be grateful to Him. They may use those objects and indulge in those pleasures with due caution and care, in accordance with the ordainments of the Supreme Being and subject to those regulations (which He, manifesting Himself as the *Sant Sat Guru*, gave out for the guidance of the *Jívas*). By doing so they shall be saved from their poisonous effects. They will not be overwhelmed by delusion and neglect, nor will they turn away from the True Creator.

2. All are engaged in this world in three types of activities, viz., *Swáarth*, *Swáarth-Parmáarth* and pure *Parmáarth*.

3. *Swárth* consists of all those activities which are performed in this world for earning one's livelihood and maintaining oneself and one's family etc., and for securing and advancing worldly objects and pleasures and name and fame.

4. *Swárth-Parmárth* are those activities which are performed for securing pleasure and preferment here or hereafter. They are also done for propitiating some god or gaining some super-natural powers or securing access into heaven or paradise or *Brahm Lok* (the region of *Brahm* or the Universal Mind) or for attaining redemption.

5. Pure *Parmárth* is the performance of *Bhakti* (devotion) and *Abhyás* (internal practices) with a view to extricating *Man* and *Surat* (mind and spirit) from the region of *Máyá*. The *Surat* (spirit) will part company with *Man* (mind) at *Trikutí* and proceed on, ultimately reaching the Holy Feet of the Supreme Being and get the bliss of His *Darshan* (beatific vision). This region is the fountain-head of perfect bliss and happiness. One can attain the supreme state of peace only when one reaches there. One will then be completely free from *Kál* (death), *Klesh* (afflictions) and pain and suffering of recurrent births and deaths. This Abode of the true Supreme Being is beyond *Pinđ* and *Brahmánđ*. That activity alone is pure *Parmárth* (love and devotion) which is actuated by no other desire than to get the *Darshan* of the beloved Almighty Supreme Creator *Rádhásoámí Dayál*. Such activity augments the devotee's love and faith in His Holy Feet day by day.

6. People are mostly engaged in *Swárth*. Those who intelligently engage themselves in *Swárth-Parmárth* are very few. While those engaged in pure *Parmárth* are rare. They

are the special recipients of the *Dayá* (grace) of the Supreme Being *Rádhásoámi Dayál*.

7. *Swárthí Jívas* shall always wander in higher and lower forms of life. Those engaged in *Swárth-Parmárth* will get pleasure and happiness in higher regions. Very rarely will some one of them attain to ब्रह्म पद *Brahm-Pad*. It is only those, engaged in pure *Parmárth*, who will get *Darshan* of the true Supreme Being. They alone will be delivered from births and deaths and troubles and miseries.

8. Pure *Parmárth* cannot be attained without the help of true and perfect *Guru*. It is, therefore, incumbent upon all those, who desire to perform *Bhakti* (devotion) of the true Supreme Being, first to seek the *Sat Guru*. On meeting with Him, they should learn from Him the secret of the Original Abode and of the Path leading to it and how to traverse the same. Then they should commence practising the *Abhyás* (spiritual practices). As far as possible, they should get their doubts, delusions and misunderstandings removed by attending His *Satsang*. Because, so long as the mind is infested with doubts and misgivings, spiritual practices will not be performed properly, nor will love for the Lotus Feet of *Sat Guru* and the true Supreme Being *Rádhásoámi Dayál* be engendered. Without love, the Path will not be traversed easily, nor will bliss and pleasure of the *Abhyás* (internal spiritual practices) be realised to the extent it is necessary.

9. By listening to the *Bachans* (discourses) of the *Sat Guru* and remaining in His company and association for some time, the *Jíva* will learn how to deport himself in this world. It is the *Sat Guru* alone who will teach unalloyed *Bhakti* (devotion). By following this the *Jíva* can, while leading a family life, so engage himself in

Parmárthi activities, that he does not get entangled in the snares of *Máyá* and be attached to the pleasures of the senses. He daily goes on detaching himself from the body and the world internally. He increases his love for the Lotus Feet of the Supreme Being and develops 'keen yearning for His *Darshan*.

10. Only true *Parmárthis* will stick to the *Satsang* of the *Sat Guru*. They would gradually accomplish their task by acting up to His teachings. While those, whose minds are imbued with the strong desires of the world and its objects, would find it rather difficult to follow His teachings. They would not be able to perform the practices of *Surat Shabd Yoga* properly. But if they have a true desire for reaching *Rádhásoámi Dhám* (Region), their mind, too, would, by and by, get purified. The love for the Lotus Feet of the true Supreme Being would get an upper hand. Then the pleasures of the world would not attract and entangle them.

11. The Supreme Being *Rádhásoámi Dayál* has, in these times, graciously revealed such an easy mode of practices for attaining salvation, that nobody need renounce the world and his avocation. It is not at all possible to express gratefulness for this. This *Surat Shabd Yoga* is so efficacious that if one observes certain restraints one would not be very much affected by the world and its pleasures. Nay, one will daily go on attaining purification and, in due course, reach the Original Abode. At the same time, one will also derive greater satisfaction from worldly pleasures than what the people of the world do. He will not be affected by the poisonous effects of the same. *Guru Nának* has said, "I met with the perfect *Sat Guru* from whom I learnt the perfect modes of spiritual practice. I attained salvation amidst merry-making, amusement, eating and drinking". In other words, true emancipation is possible by

practising *Surat Shabd Yoga* taught by *Sants*, while living the life of a house-holder, discharging all the obligations of a family life and moderately enjoying the pleasures of the world.

12. The 'restraints' which one has to observe are explained here for the guidance of *Abhyásís* (practitioners):— Not to give rise to unnecessary desires for the world and its pleasures and name and fame, because when a desire arises in the mind, efforts have to be made to fulfil it. If the effort succeeds and the desire is fulfilled, there is bound to be attachment with that pleasure. The mind becomes impure by its association with that pleasure. In case the desire is not fulfilled, sorrow and anguish are bound to be felt. This causes enmity with some and friendship with others due to ignorance, and unnecessarily adds to the burden of *Karms*. All these things cause great set-back in *Abhyás* and destroy love and devotion.

13. Worldly pleasures fall into three categories. They are इच्छित *Ichchhit* (desired), अनिच्छित *An-ichchhit* (without desire) and परिच्छित *Par-ichchhit* (desired by others).

इच्छित *Ichchhit* :—A man may desire to accomplish some work, acquire some object or enjoy some pleasures. If the desire is acute, it would goad him to act. This is sure to cause hardship and discomfort. If his effort does not succeed, sorrow and anguish would be two-fold. If the effort succeeds and he gets the desired objects or pleasures, he is bound to get attached to them. Inordinate indulgence in them would cause pain and suffering in the end. A man simply gives rise to a desire and ruminates upon it. But later on, when better sense prevails, he gives it up and does not try to fulfil it. Even in this case, whenever that pleasure is available by *Mauj*, he feels overjoyed, taking it

to be *Dayá* (Grace) and indulges in it with great zeal and is strongly attached to it. In consequence the same harm is done as could have been caused if he had secured this pleasure by his efforts. Therefore, it should be understood that there is always harm in entertaining desires, irrespective of whether they are followed up by action or not. *Satsangís* of the *Rádhásoámi* Faith are enjoined not to give rise to unnecessary and improper desires.

अनिच्छित *An-ichchhit* pleasures are those which are made available by *Mauj*, without desiring for the same. There is no harm in indulging in these pleasures in moderation, provided they are not improper and prohibited.

परिच्छित *Par-ichchhit* :—If anything is presented out of love by a relation, friend or *Satsangí*, it is *Par-ichchhit*. If it is not improper or prohibited, it may be used in moderation in the same way as **अनिच्छित** *An-ichchhit* articles. In case some immoderation occurs, *Bhajan* and *Dhyán* should be performed afterwards for a while. This would mitigate its adverse effects.

14. Desires for such things as are not at all necessary for a moderate living, are unnecessary. A *Parmárthí* is forbidden to entertain such desires out of covetousness or for the sake of gaining name and fame. On the other hand, even for securing what is absolutely necessary, he should depend on the *Mauj* and *Dayá* (grace) of *Rádhásoámi Dayál*. If he fails in his efforts, he should take it that there is some hidden good even in that failure. He should try his best to reconcile himself to *Mauj*.

15. There is no harm in desiring for and trying to secure what is necessary to live according to one's status, relying on *Mauj*. But care must be taken that one does not, for one's own selfish ends, cause harm to anybody or

deprive anybody of his due. There is no sin in praying, off and on, to *Rádhásoámi Dayál* for granting what is said in the couplet—

मालिक एता मांगहूं, जा में कुटुम्ब समाय ।

मैं भी भूखा ना रहूं, साध न भूखा जाय ॥

Málik etá mángahún jámen kutumb samáya,

Main bhí bhúkhá ná rahún Sádha na bhúkhá jáya.

Translation :—"O my Lord ! I ask for only so much as is just sufficient to maintain myself and my family ; so that neither I starve nor does the *Sádha* who happens to visit me go unfed."

16. A *Satsangí* of the *Rádhásoámi* Faith is also required to set apart one-tenth of his income for the service of the Lord, charity and *Parmárth*. If the income is so small that one-tenth cannot be spared, then one-sixteenth must be set apart for the purpose. In this way his earnings will become fruitful. What is left over for his household expenses after setting apart the said portion, will be purified. This will enable him to defray *Parmárthí* expenditure easily. Whenever he undertakes a journey for having *Darshan* and attending *Satsang*, travelling and other expenses may also be met out of the money so set apart.

17. A *Satsangí* sincerely takes *Saran* of the Supreme Being *Rádhásoámi Dayál*, and in all his deeds, *Parmárthí* and *Swárthí*, he places full reliance on his *Mauj* and *Dayá*. He regularly performs devotional exercises such as *Bhajan*, *Dhyán* (contemplation of the Holy Form) and *Sumiran* (repetition) of the Holy Name, पाठ *Páth* or recitation from the holy books, *Satsang* etc., twice, thrice or four times a day without fail with विरह *Virah* (longing and yearning) and

प्रेम Prem (love), according to his leisure. He regulates his life in accordance with the rules of conduct laid down above. He deals, as far as possible, honestly and truthfully in worldly matters and his profession. He does not fritter away his time in unnecessary talks. In his case, *Rádhásoámi Dayál* will graciously vouchsafe His protection and help in every way. He will grant him some bliss in his devotional exercises also. He will advance his love for and faith in His Holy Feet and increase his विरह Virah (longing and yearning) and उमंग Umang (zeal and enthusiasm) in his Abhyás (practices) and Bhakti (devotion) day by day. Extricating him gradually from the regions of Máyá, He will, one day, admit him into His Own Abode. This is evident from what He was pleased to lay down in the following verses :—

वह तो रूप दिखा कर छोड़ूँ ।

तुम जल्दी क्यों करो पुकारा ॥

तुम्हरी चिंता मैं मन धारी ।

तुम अचिंत रह धरो पियारा ॥

संशय छोड़ करो दृढ़ प्रीती ।

और परतीत सँवारा ॥

यह करनी मैं आप कराऊँ ।

और पहुँचाऊँ धुर दरबारा ॥

राधास्वामी कहत सुनाई ।

जब जब जैसी मौज बिचारा ॥

Woh to Rúp dikhá kar chhoṛúṅ.

Tum jaldí kyon karo pukára.

Tumhrí chintá main man dhári,

Tum achint rah dharo piyára.

San̄shaya chhoṛ karo driḥ pr̄it̄i

Aur part̄it̄ san̄wára.

Yah karn̄i main̄ áṇ karáúṇ,

Aur pahun̄cháúṇ dhur darbára.

Rádhásoámi kahat sunái,

Jab jab jaisi Maúj vichára.

Translation :—Why get impatient ? Rest assured, I will positively show you that Beauteous Form. I take upon myself all your worries and cares. You only go ahead in strengthening your love and devotion without any worry. Cast aside all doubts and strengthen your love. Be steadfast in your faith. I will myself enable you to perform necessary devotion, and lead you on to the Highest Abode. *Rádhásoámi* assures you of redemption in whatever manner He pleases.

18. The Supreme Father *Rádhásoámi Dayál* has ordained that if a person cultivates true *दीनता Dintá* (humility) and takes His *Saran* firmly, i. e., performs *Parmárthi* activities under His protection and care, then He will, out of His own grace, effect his redemption, even though his mind be somewhat unsteady and he may not perform *Abhyás* (spiritual practices) as he should. *Rádhásoámi Dayál* will endow him with necessary strength and enable him to accomplish spiritual endeavours and thus complete his task as He thinks proper.

19. *Dintá* (humility) does not mean only paying respects. It predicates performance of *Bhakti* (devotion) of *Rádhásoámi Dayál* with true humility, for one's salvation and for being saved from the torments of 'hell'. Humility referred to above should be like that of a patient who seeks.

the attention of a physician and wants cure for his disease. It should be like that of a person in search of employment for obtaining the favour and attention of the officer. It should be like that of an indigent person in sore need of money towards one who can lend.

20. *Jívas* should realize how gracious the Supreme Being has been towards them in the present age. He has opened the way for achieving salvation in an easy manner. He grants them admission into the Highest Region without their having to renounce their family and avocation. This is, however, subject to the condition that they perform *Abhyás* prescribed by *Sants* as much as they can with sincerity. They should regulate their conduct in the world and *Parmárth* according to the rules prescribed above. They should increase their love for and faith in the Holy Feet.

21. *Rádhásóamí Dayál* will, in His *Mehar* and *Dayá*, Himself shape the *Swárth* and *Parmárth* of such *Jívas*. He will take care of their worldly interests also and grant them all proper and necessary things. As regards *Parmárth*, He will accord them His love and affection and augment the same. His *दया Dayá* (grace and mercy) will always so work that they will not be entangled in the pleasures of the world. Their mind and spirit will be purified day by day, and remain absorbed in the bliss of His Holy Feet. Ultimately, they will rest in His Holy Feet. He will, in His bounty, grant them His unsolicited *Dayá* which will work out their salvation, as ordained in the following verses :—

अन धन और संतान भोग रस ।

जगत भोग और मिला जोग रस ॥

पर किरपा सतगुरु अस रहई ।

मोह न व्यापे जग नहिं फँसई ॥

रहे सुरत निर्मल गुरु साथों ।
 शब्द मिले रहे चरनन माथा ॥
 अपनी दया से गुरु दियो दाना ।
 सेवक तो कुछ मांग न जाना ॥
 नाम अनाम पदार्थ न्यारा ।
 सो सतगुरु दीना कर प्यारा ॥

*An dhan aur santán bhog ras,
 Jagat bhog aur milá Joga ras,
 Par kirpá Sat Guru as rahaí,
 Moh na vyápe jag nahín phansáí.
 Rahe Surat nirmal Guru sáthá,
 Shabd mile rahe Charnan máthá.
 Apní Dayá se Guru diyo dáná,
 Sewak to kuchh máng na jáná.
 Nám Anám padáarth nyará,
 So Sat Guru díná kar pyára.*

Translation :—By grace the disciple got worldly prosperity and joys of family life, along with spiritual progress. Such, however, is the grace of *Sat Guru* that no attachment is felt and he does not get entangled in the world. The *Surat* remains ever pure with the *Guru* and contact is established with the *Shabd* and the head rests at the Holy Feet. The *Guru*, out of His *Dayá*, bestowed all these gifts. The disciple did not know what to beg. The unique gift of *Nám* and *Anám* was bestowed by the *Sat Guru* Himself in His love.

22. Immense is the *Dayá* of the Supreme Being *Rádhásoámi Dayál* on the *Jíva* that He has been pleased to give out such easy spiritual exercises that the young and the old, male or female, can all perform them easily. But there must be true love and earnest longing for the sublime Feet of *Rádhásoámi Dayál*. Such a person alone will advance day by day. He alone will be able to complete his task one day. If, however, a person comes to His *Satsang* with even ordinary desire, He would Himself confer on him true love and longing. He will lead him on by making him perform the practices to some extent. He will admit him into His Own Abode one day. Such a person will also realize the mysteries of the entire Creation.

23. Who can express gratitude for this great *Dayá* (grace)? In olden times the practices of अष्टांग *Ashtáng Yoga*, i. e., प्राणायाम *Pránáyám*, were in vogue. These practices could not at all be performed by householders, especially women, and even ascetics found it difficult. The result was that no householder attained salvation. Ascetics too admitted failure and stopped short on the way. But now it is possible for householders as well as ascetics to achieve salvation, provided they seek *Saran* of (refuge under) *Rádhásoámi Dayál* and perform, to some extent, the practices prescribed by Him with some longing and love.

24. What has been stated above applies to ordinary *Satsangís*. But there are *Satsangís* whose hearts are kindled with an ardent longing and yearning and who earnestly wish to behold the splendour of *Darshan* of the True Lord in this very life and to achieve the complete salvation of their soul. Such *Satsangís* should cultivate real detachment from the world and its pleasures. They should loosen their

attachment with body, mind, senses, wealth and progeny and cast aside the desires for the objects of the world. They must engender sincere love and affection for the *Sat Guru* and *Rádhásoámi Dayál*, and perform with love and zeal, the practices taught to them. *Rádhásoámi Dayál* will bestow His love on such *Satsangís*. He will develop it day by day and attract them towards His Feet. Helping them on, He will, one day, grant them the supreme bliss of His *Darshan* (vision).

25. Great importance is attached to three things in the *Rádhásoámi* Faith, viz., perfect *Sat Guru*, *Shabd* (*Dhwanyátmak* Name) and *Satsang*, internal as well as external, i. e., the external association with *Sat Guru* and His words and His loving devotees and the internal practice of *Shabd*. Nothing can be achieved without *Sat Guru*, because true love and ardent longing can never be engendered without His association and help, nor can the secrets of *Shabd* be learnt from anybody else. By His संग *Sang* (association), the coarse ties with the world and *Karms* will be removed, doubts and delusions will be cleared and protection will be afforded against evil *Karms* and कुसंग *Kusang* (bad association and company). While by the internal association with *Shabd*, i. e., by the performance of *Abhyás*, subtle *Karms* and attractions which captivate attention will be eradicated and removed. Day by day, the plane of action of mind and spirit will be changed, i. e., mind and spirit will go on rising higher and higher. Love and faith will go on increasing by experiencing bliss and happiness of higher regions. Thus advancing in *Abhyás* (spiritual practices), day by day, the task will be completed one day.

Discourse 2

NECESSITY OF SANT SAT GURU AND SÁDH OF THE
TIME FOR TRUE SALVATION. THEIR GLORY
AND GREATNESS. DISCARDING OLD
BELIEFS AND PREJUDICES.

1. *Sant Sat Guru* is He Who has access to the Highest Region, viz., *Sat Purush Rádhásoámí Desh* (Region). *Sádh Guru* is he who has access to the *Daswán Dwár* of *Sants*, and is striving for access to the Highest Region. *Sádh* or *Satsangí* is he who has traversed some distance and is engaged in the performance of the spiritual practices with love and ardour, and is to get access to *Daswán Dwár* and *Sat Lok*.

2. The task of the devotee who desires true and perfect salvation, will not be completed, i. e., he will not obtain deliverance from metempsychosis and the pains and pleasures of physical bodies until and unless he reaches *Sat Lok* and *Rádhásoámí Dhám* by the performance of *Abhyás* (internal practices).

3. The internal practices and ascension of *Man* and *Surat* (mind and spirit) are not possible, particularly in these times, without having recourse to the *Surat Shabd Yoga* of *Sants*. As regards the practice of *Prán* (breath control), it is very tedious. Everybody cannot perform it properly. And again, access to the Highest Region can never be gained by it. Besides, all other practices lead to destinations much below the region of प्राण पुरुष *Prán Purush*.

4. It is, therefore, necessary and imperative to perform the practice of *Surat Shabd Yoga*, which has now been made very easy and free from dangers, by *Rádhásoámí Dayál*. The secrets of this practice can be learnt only from *Sant Sat*

Guru or *Sádh Guru* or any of His devoted *Satsangís*. This is the practice prevalent in the *Rádhásoámí* Faith.

5. Therefore all those who desire true welfare of their soul and deliverance from births and deaths and the cycle of चौरासी *Chaurási* (Eightyfour), should seek for *Sat Guru* or *Sádh Guru*. In their absence they should find a devoted *Satsangí* who is engaged in the performance of internal practices with love and enthusiasm and is progressing inwards. They should get initiated in *Surat Shabd Yoga* by any of them, learn the mysteries of the Highest Abode, and begin performing the practices as much as possible. If they are earnest and ardent, they will, in due course, meet with the *Sant Sat Guru*. Out of His मेहर *Mehar* and दया *Dayá* (grace and mercy), He will help them complete their task easily.

6. Those *Abhyásís* (practitioners of *Surat Shabd Yoga*), who have not met with the *Sant Sat Guru* but have been initiated by a *Satsangí* of His, will attain purification and elevation within *Pinḍ Desh* only. The ascension beyond *Pinḍ Desh* is not possible without the help and grace of the *Sant Sat Guru*. When they acquire अधिकार *Adhikár* (fitness), they will surely come in contact with the *Sant Sat Guru*. He will make them advance further. For the time they should show love and regard for the *Satsangí* who has associated with *Sant*, considering him to be a प्रेमी भक्त *Premí Bhakt* (loving devotee), they should associate with him and study the scriptures of *Sants* as much as possible. They should perform *Abhyás* (internal practices) and make internal progress in his company.

7. The *Sant Sat Guru* is an invaluable jewel in this world. Verily he is fortunate, who finds Him and comes to recognise Him, by His grace, to some extent. Of course,

He is present within everyone by His निज रूप *Nij Rúp* (Real Form), i. e., His शब्द स्वरूप *Shabd Swarúp* (*Shabd Form*). But until He is met with in the human form, secrets cannot be learnt fully. His निज स्वरूप *Nij Swarup* (Real Form) cannot be recognised without performing some *Abhyás* (internal practice). It is, therefore, imperative for true *Parmárthis* to search for the *Sant Sat Guru*.

8. From the time a person receives initiation and joins संत मत *Sant Mat*, it is incumbent upon him to stick exclusively to the Supreme Being *Rádhásoámi Dayál*. He should renounce all old faiths and beliefs. As regards the deities, for whom he has had respect and veneration, he should understand that they are but particles of the Supreme Being *Rádhasoami Dayal* and let them rest there. In other words, he should stick to the root, and leave the branch. If he does not do so, unalloyed love for and faith in the Holy Feet of *Rádhásoámi Dayál* will not be engendered, nor shall he receive help in the performance of internál practices.

9. Having understood the supremacy of the सुरत शब्द मार्ग *Surat Shabd Márg* (*Yoga*) the devotee should commence practising it with earnestness. In this practice, ascension is effected by riding on the current of life which is superior to all other currents. He should discard all other practices prevalent in the world. As regards कर्म *Karm* and धर्म *Dharm* (rituals and observances) he should know that they are nothing but delusions. He should have no business with any of them, nor should he entertain any expectations from them. Otherwise, he will not be able to perform the *Abhyás* of *Surat Shabd* successfully. Doubts and misgivings will, off and on, arise in his mind and cause set-back in his practices.

10. *Sant Mat* is a religion of love and devotion. This devotion should be directed internally with sincerity in the Holy Feet of *Sat Purush Rádhásoámi Dayál*. In other words, the *Dhyán* (or contemplation) of His Holy Feet should be performed with love, and His *Shabd* listened to internally. And if the *Sant Sat Guru* is met with, His devotion (or *Bhakti*) should be performed with love and longing, which consists in attentively hearing and ruminating upon His discourses, having His *Darshan* with eyes fixed upon His countenance, and serving Him and His devotees with *तन Tan* (body), *मन Man* (mind) and *धन Dhan* (riches) as much as possible.

11. The service of the *Sat Guru* and His devotees is the *Bhakti* of (devotion to) *Rádhásoámi Dayál*, because the object of such service and devotion is to please the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru* (who is the embodiment of *Rádhásoámi Dayál*) so that He may grant the gift of love. In other words, He may gradually extricate the mind and spirit from the body, the senses and the objects of pleasures, which are all coarse, and elevate them towards the Real Abode, and one day take the spirit to the Holy Feet of *Rádhásoámi*.

12. Devotion to the *Sant Sat Guru* alone is acceptable to the Supreme Being *Rádhásoámi Dayál*. He does not approve of the devotion to anybody else. The above results cannot be achieved by any other devotion.

13. A person has not yet met with the *Sant Sat Guru*. Expecting to do so, he cultivates love and affection for and serves a *Satsangí*. Even this would be reckoned as devotion to the *Sant Sat Guru* and *Rádhásoámi Dayál*. This is so, because his object is that *Rádhásoámi Dayál* may shower His grace internally and attract him to his Holy

Feet and he may also have *Darshan* and *Satsang* of the *Sant Sat Guru*. Therefore, this devotion will form part of the service and devotion of *Rádhásoámi Dayál* Himself. The result would be an increase in love and affection for internal *Shabd* and *Swarúp* (Form).

14. The Supreme Being *Rádhásoámi Dayál* is omnipotent and omnipresent. He is present within everyone and sees everything. He knows who performs devotion, internally and externally, with a view to having His *Darshan* and attaining His Real Abode. He Himself rewards such disinterested and unselfish devotion and service by granting His love. He gradually withdraws his mind and spirit and makes them ascend. He attracts them to His Holy Feet. In His grace, He, off and on, allows him some bliss of *Abhyás*. Whatever grace and mercy are experienced they are bestowed by the निज रूप *Nij Rúp* (Real Form), which is present within everyone. It is, therefore, proper and necessary for everyone to increase his love for and faith in the Holy Feet of *Rádhásoámi Dayál*, and to perform internally His service or *Abhyás* properly so that he may receive ever-increasing grace and mercy.

15. Loving devotees of *Rádhásoámi*, must under no circumstances, have the same or greater spiritual regard for anybody. It is all right to show respect to the deities of the various regions below *Rádhásoámi Dhám*. But the mind and soul should be laid at the Feet of *Rádhásoámi* alone. A woman entertains, and if necessary, serves her parents and the members of their family as well as the members of her husband's family. But she reserves her love for her husband to whom she looks up for the fulfilment of all of her desires. In time of need, she lends herself to her husband alone. Nay, she is not inordinately concerned

even with her children. In the same way, the followers of *Rádhásoámí Dayál* should not be attached to any one, except superficially. Otherwise, their devotion would suffer a great deal. In temporal as well as spiritual matters, the devotee should rely on the grace of *Rádhásoámí Dayál*.

16. In every circumstance and in all matters the devotees of *Rádhásoámí* should conform to His *Mauj*, with full trust in His grace and mercy. They should always be grateful in sorrow and joy alike, believing that there must be some hidden good in all that come to pass. If at any time they find themselves unable to endure something, they should pray at the Holy Feet of *Rádhásoámí Dayál* for the grant of capacity to bear patiently. He will, in His grace, either enable them to bear or mitigate the suffering to some extent. In short, He will Himself take care, in whatever manner He deems fit and proper, of all those who have sincerely taken His *Saran* (refuge) and implicitly trust and rely upon Him. But he will release them from the bondages of body, mind, senses and the five passions, in such manner as may be desirable. This is absolutely necessary for true and perfect salvation. Hence no one must feel distraught when undergoing this, or turn away from Him. Otherwise the work of his spiritual regeneration will suffer. It will be delayed.

17. Every true परमार्थी *Parmárthí* should remember why he has taken the *Saran* of *Sant Sat Guru*. As the object is the attainment of true salvation, i. e., going beyond the regions of *Máyá*, it is incumbent upon every *Parmárthí*, that on hearing and understanding the discourses delivered in *Satsang*, he should himself try to avoid *Man* (mind) and *Máyá* and its pleasures and be on guard against the onslaughts of five passions, as all these are obstacles in his spiritual

progress. To the extent he is careful to avoid them, there would be less trouble for him. Likewise to the extent he increases his love for and faith in the Holy Feet and performs his *Abhyás* with single-mindedness, he will experience internal bliss and joy. All his powers will increase. His love and zeal will be enhanced.

18. The directions meant for a sincere *Parmárthí* in this regard, which he is enjoined always to keep in his mind, and according to which he is required to conduct himself, have been detailed in the following *Shabd* (hymn) :—

गुरु की मौज रहो तुम धार ।
गुरु की रज़ा सम्हालो यार ॥ १ ॥
Gurú kī Mauj raho tum dhār,
Gurú kī razá samhálo yár.

Translation :—Conform to the *Mauj* (Will) of the *Guru*.

Comply with the pleasure of the *Guru*. (1)

गुरु जो करें सो हित कर जान ।
गुरु जो कहें सो चित धर मान ॥ २ ॥
Gurú jo karen so hit kar jān,
Gurú jo kahen so chit dhar mán.

Translation :—Whatever the *Guru* does, consider it to be in your interest and whatever the *Guru* orders, follow it with care and attention. (2)

शुकर को करना समझ विचार ।
सुख दुख देंगे हिक्मत धार ॥ ३ ॥
Shukar kī karná samajh vichār,
Sukkh dukkh denge hikmat dhār.

Translation :—Adopt the attitude of gratefulness ; pleasure and pain, He apportions to you with some object. (3)

ताड़ और मार करें सोई प्यार ।
 भोग सब इन्दी रोग निहार ॥ ४ ॥
Tāḍ aur mār karen soī pyār,
Bhog sab indrī rog nihār.

Translation :—Admonition and chastisement are, in fact, marks of His affection ; look upon all the pleasures of senses as disease. (4)

कहूँ क्या दम दम शुक़र गुज़ार ।
 बिना उन और न करने हार ॥ ५ ॥
Kahūṁ kyā dam dam shukar guzār,
Binā un aur na karne hār.

Translation :—What else should I say ? I am grateful to Him every moment. Except Him (Guru) there is none who can do anything. (5)

दुखी चित से न हो दुख लार ।
 सुखी होना नहीं सुख जार ॥ ६ ॥
Dukhī chit se na ho dukh lār,
Sukhī honā nahīṁ sukh jār.

Translation :—Let not troubles afflict you, nor pleasures satiate you. (6)

बिसारो मत उन्हें हर बार ।
 दुःख और सुख रहो उन धार ॥ ७ ॥
Bisáro mat unhen har bār,
Dukkh aur sukkh raho un dhār.

Translation :—Do not forget Him at any time. Rely on Him amidst pleasure and pain. (7)

गुरू और शब्द यह दोऊ मीत ।
 नहीं कोई और इन धर चीत ॥ ८ ॥

*Gurú aur Shabd yah dou meet,
Nahín koí aur in dhar cheet.*

Translation :—Guru and Shabd are the true friends. There is none else, and keep them in your mind. (8)

*यही सतपुरुष यही करतार ।
लगावें तोहि इक दिन पार ॥ ६ ॥
Yahí Sat Purush yahí Kartár,
Lagáwen tohi ik din pâr.*

Translation :—Guru is Sat Purush ; He is the Creator, He would redeem you one day. (9)

*बिना उन कोई नहीं संसार ।
देओ मन सूरत उन पर वार ॥ १० ॥
Biná un koi nahín Sansár,
Dewo Man Surat un par wár.*

Translation :—Except Him there is none in this world ; sacrifice your mind and spirit at his Feet. (10)

*करें वह नित तेरी सार ।
तेरे तन मन के हैं रखवार ॥ ११ ॥
Karen woh nitt terí sár,
Tere Tan Man ke haín rakhawár.*

Translation :—He always does what is for your good ; He is the protector of your mind and body. (11)

*शुकर कर राख हिरदे धार ।
मिटायें दुक्ख सब ही भाड़ ॥ १२ ॥
Shukar kar rákh hirde dhár,
Mitáwen dukkh sab hí jhár.*

Translation :—Gratefully remember Him, He would completely remove all your troubles. (12)

करें क्या मन तेरा नाकार ।
 नहीं तू छोड़ता बिष धार ॥ १३ ॥
Karēṁ kyá Man terá nákar,
Nahín tú chhoṛtá vish dhár.

Translation :—What is He to do when your own mind is so perverse ? You do not give up currents of venom (sensual pleasures). (13)

भोग में गिरे बारम्बार ।
 न मानें कहन उनकी सार ॥ १४ ॥
Bhog men gire bárambár,
Na máne kahan unki sár.

Translation :—Again and again you turn to pleasure. You do not listen to His wholesome advice. (14)

इसीसे मिले तुमको दंड ।
 नहीं तू मानता मतिमंद ॥ १५ ॥
Isíse mile tujhko dand,
Nahín tú mántá mati-mand.

Translation :—This is why you are penalized ; even then you do not listen, imprudent as you are. (15)

सहो अब पड़े जैसी आय ।
 करो फरियाद गुरु से जाय ॥ १६ ॥
Saho ab paṛe jaisí áya,
Karo faryád Guru se jáya.

Translation :—Suffer whatever befalls you. Go and pray to the Guru. (16)

पकड़ फिर उन्हीं को तू धाय ।
 करेंगे वोही तेरी सहाय ॥ १७ ॥
Pakar phir unhín ko tú dháya,
Karenge wohí terí saháya.

Translation :—Run and cling fast to Him ; He alone would help you. (17)

बिना उन और नहीं दरबार ।

रहो उन चरन में हुशियार ॥ १८ ॥

Biná un aur nahín Darbár,

Raho un Charan meḡ hushiyár.

Translation :—Besides this, there is no other door to knock at. Be alert. Carefully cling to His Feet. (18)

गुनह तुम किये दिन और रात ।

गुरू की कुछ न मानी बात ॥ १९ ॥

Gunah tum kiye din aur rát,

Gurú kí kuchh na mání bát.

Translation :—You have committed sins day and night ; you did not act up to the behests of Guru. (19)

इसीसे भोगते दुख घात ।

बचावेंगे वही फिर तात ॥ २० ॥

Isíse bhogte dukh ghát.

Bacháwenge wohí phir tát.

Translation :—Hence you get pain and affliction, it is He alone, Who will rescue you. (20)

रहो राधास्वामी के तुम साथ ।

लगे फिर शब्द अगम तुम हाथ ॥ २१ ॥

Raho Rádhasoámi ke tum sáth,

Lage phir Shabd Agam túm háth.

Translation :—Be with *Rádhasoámi* ; then only will you gain access to the inaccessible *Shabd* (spiritual Word or Sound). (21)

Discourse 3

DESCENT AND ASCENT OF SPIRIT. IMPORTANCE
OF GURU SWARUP. SUCCESSFUL PERFORMANCE
OF BHAJAN. PROPER CONDUCT IN THE
WORLD AND IN SPIRITUAL MATTERS.

1. *Surat* or the spirit has really descended from निज धाम *Nij Dhám* (Original Abode), i. e., from the Feet of *Rádhásoámí Dayál*. It is principally seated at the top of *Pinđ*, the sixth *Chakra*, which is situated inwards at the focus of the two eyes. From there, its two currents have proceeded to and taken location in the two eyes, bringing about the functions of the physical frame and the activities of the world. Attachment with body, family, pleasures and objects of the world have been formed. As a result of this, pain and pleasure are experienced. In other words, wherever there is attachment or self-assertion, there it is tied down. Any change in the circumstance and situation, therefore, affects the mind. Thus the cycle of pains and pleasures goes on.

2. The bondage of mind and spirit, referred to above and the cycle of births and deaths shall not end, until the secret of the Original Abode and the technique of the practices for return journey are learnt, and the practices actually commenced, with a firm determination to reach there. This can only be learnt from the *Sant Sat Guru* or the *Sádh Guru*. The homeward journey of the mind and spirit is possible only when the devotee commences the spiritual practices with intense longing and yearning.

3. Mind and senses, owing to their inherent tendency and deep-rooted habit and nature, will cause obstructions.

in this work. To remove and minimise these obstructions, one should, as far as possible, exercise restraint over the impulses and desires pertaining to the world. One should not unnecessarily and uselessly allow one's spirit-current to flow outwards through the senses. One should reduce one's attachment for the pleasures of senses. It is only then that *Abhyás* will be performed properly, and some internal bliss obtained. This very internal bliss will go on increasing, if *Abhyás* is continued and performed regularly.

4. If an *Abhyási* has some spiritual love and regard for the Holy Feet of the *Sat Guru*, and if, in his *Dhyán* and *Bhajan*, he keeps the Form of the *Sat Guru* uppermost, then he will realize that the fury and onslaughts of mind and senses are getting reduced to some extent, and his love and longing are being increased in some degree.

5. The Supreme Father, who pervades all and knows everything, assumes, off and on, the Form of the *Guru* and, in His *Mauj*, grants His *Darshan* internally in *Abhyás* or dream. Then the mind and spirit are withdrawn. They are not inclined towards the body and senses. This generates and increases a true devotee's love for and faith in His *Charan* (Feet). The Form that thus appears is not physical, but spiritual. It is assumed for the edification of the devotee. The Supreme Father *Rádhásoámi Dayál* can also show His *Dayá* (grace and mercy) internally without assuming Form. But in that case the devotee will not be able to know it. He will not perceive the grace.

6. Whenever a devotee who has had such a *Darshan* within himself, performs the practice of *Dhyán* or directs his attention to that Form, love is sure to be awakened in him to a greater or a lesser extent. The mind and senses will be subdued and will not cause disturbance in *Abhyás*.

7. For the reasons stated above, the Form of the *Sat Guru* and its *Dhyán* (contemplation) are of great importance and efficacy. The omniscient Supreme Father Himself assumes that Form and grants *Darshan* to a devotee internally, thereby showering *Dayá* upon him and increasing his love and faith. This Form will accompany and help the devotee internally in subtler and yet subtler forms up to the region where form, colour and line exist. This very Form will also introduce to the devotee the Formless at each stage. Therefore, every loving devotee must consider such a *Darshan* whether got in *Abhyás* or in dream, as the *Darshan* of the Supreme Father Himself, and engender love and affection for it. This *Darshan* cannot be had easily or at will. When mind and spirit are withdrawn to some high region during *Abhyás* or sleep, then only such a *Darshan* is had by *Mauj*; and this is a special sign of *Rádhásoámí Dayál's* *Dayá* (favour, grace and mercy).

8. Generally one recollects the form or object one has seen. But the Form of the *Sant Sat Guru* does not appear so easily and at will. The reason is this. When a man thinks of an ordinary form, its image is cast in his mental or visual plane. On the other hand *Darshan* of the *Sat Guru* is always had at some higher plane and it is real. Whenever this is granted, it is by the grace and mercy of *Rádhásoámí Dayál*, for augmenting devotee's love and faith.

9. The all-knowing Supreme Being will seldom grant *Darshan* in the Form of the *Guru* to devotee who has no love and affection for the bodily form of the *Sant Sat Guru*, and has not understood fully the greatness of the internal Form. There are some people who, being puffed up with learning worldly knowledge, are incapable of generating

love for the *Guru's* Form which they consider to be finite, ephemeral and insignificant. They argue that the Supreme Being is formless and boundless. He cannot assume form. Hence whenever they get, by chance, such a *Darshan* (which is granted for the appraisal of their mental condition) they absolutely fail to engender any affection for it. On the other hand, they dismiss it as mere dream or fantasy. The all-knowing Supreme Being does not grant *Darshan* in the Form of the *Guru* to such persons. Since they cannot realize and cognize the Formless until their *Surat* (spirit) is elevated to a pretty higher region, they remain deprived of such a grace for a considerable time. They also suffer from the obstructions caused by their mind and senses.

10. The persons of the above class are unable to understand that the Original Form, the origin of all forms, colours, and lines was assumed by the Supreme Being Himself. This very Form came down into the lower creations with variations. That Original Form is as boundless and infinite as the Formless. Nay, the Form in the lower regions is also boundless and infinite, but no body can form any idea about it. It is a pity that these people, due to their low intellect, always associate the word "Form" with what is finite and insignificant. The reason is that their vision is confined to the physical world, and they can form no idea of the subtler creations. Therefore, from the very beginning, they are attracted towards the Formless. But the fact is that unless they go beyond the limits of the creation of forms, they can never obtain the *Darshan* of the Formless which they consider as great. The result of this ignorance is that they ever remain destitute of love and yearning which are factors helpful in traversing the Path and obtaining bliss and joy in *Abhyás* (devotional exercises). They get jolts in *Abhyás* due to the disturbances created by

their mind and senses. Hence their progress is slack, and their mind and spirit are always listless. They often complain that they do not get bliss in the devotional exercises. Even their love and faith are also sometimes shaken.

11. There is one great defect in the case of the above *Abhyásis*. They perform *Abhyás* relying on their own efforts. They put their trust in renunciation etc. and belittle those who love and depend upon *Guru Swarúp*. They consider them to be inferior to themselves in *Abhyás* and renunciation. Whereas the fact is that loving devotees obtain great bliss and happiness even when they perform *Abhyás* for a short period. By keeping the *Guru Swarúp* in the forefront, their mind and senses do not cause any hindrance in the performance of *Abhyás*. On the other hand, although the people in question appear to be devoted to *Abhyás* a great deal and they fight against their mind and senses every day with reliance on their own strength, yet they do not get as much bliss and joy as the loving devotees do. And whenever, by *Mauj*, they do get some bliss and joy they become conceited.

12. However if they keep on attending *Satsang* of the *Sat Guru*, even their understanding would gradually improve. After performing *Abhyás* for some time, when their spirit has withdrawn and begun to soar high, they would realise the importance and greatness of *Guru Swarúp*. Then they too, like loving devotees, will depend, to some extent, on *Guru Swarúp* in their *Abhyás*, and thus traverse the Path easily. In comparison to loving *Abhyásis*, they may be called discriminative *Abhyásis*.

13. In short, those who adopt love as their guide or those who lay stress on their discrimination and

renunciation, must gradually leave *Pinḍ Desh* and rise and proceed towards the Original Abode. The reason is that until one's *Surat* gets out of the region of *Máyá*, one's task will not be done. In other words, without attaining to the region of *Sat Purush Rádhásoámí Dayál*, one cannot be free from anxiety or fear, and get supreme bliss. It is only on reaching there that one will get deliverance from births and deaths and pains and sufferings caused by *Kál*.

14. All religious minded people, who are desirous of true salvation and wish to see their devotion and *Abhyás* bear some fruits during this very lifetime, should find out *Sat Guru*, attend His *Satsang* with love and respect, get their doubts removed, receive initiation in the practices of *Surat Shabd Yoga* and engage in the performance of the same with love and enthusiasm. They should begin traversing the Path with trust in the *Saran* (protection) and grace and mercy of *Sat Purush Rádhásoámí Dayál*. They should go on augmenting their love for and faith in the Holy Feet. This will confer some bliss and joy in their *Abhyás*. Progressing gradually, they would, by the grace and mercy of *Rádhásoámí Dayál*, reach the Highest Abode one day. There they will attain to supreme and everlasting bliss and joy.

15. Irrespective of whether clear and distinct *Darshan* of *Guru Swarúp* is had or not in *Abhyás*, the loving *Abhyásis* should invariably fix their mind and spirit at the proper spot with the help of the *Guru Swarúp*. If they have even a little of love and affection for this *Swarúp*, they would succeed in this, i. e., their mind and spirit will, with the help of the Form, be fixed and concentrated at the spot to some extent. They will surely realize some bliss and joy of that higher region. According as the spirit stays longer

or is raised to a higher region, bliss and joy will go on increasing.

16. Some *Abhyásís* (practitioners) wish to get *Darshan*, before they apply themselves to the performance of *Dhyán*. This desire is not improper. But it indicates want of enthusiasm, yearning and love. It is not the *Mauj* to grant to anybody and everybody *Darshan* of the *Swarúp* (Form) internally, as and when he desires. It is therefore proper for all *Satsangís* to endeavour their best to bring the *Swarúp* (Form) before their mental eye and perform *Abhyás*. They should leave the grant of *Darshan* to the *Mauj*. *Rádhásoámí Dayál* will, from time to time, shower *Dayá* (grace) on whomsoever He pleases and whenever and in whatever manner deems it fit and proper. He will grant *Darshan* of the *Swarúp* (Form) frequently to some and occasionally to others.

17. It facilitates the performance of *Abhyás* (devotional practices) if one can get *Darshan* at will, any day and at any time. It also augments love. But this state can last for a few days only. As the destination is very distant, ever increasing longing and yearning are essential requisites for progress. For the purification and elevation of the mind it is necessary to have restlessness and stir. This will not be achieved if *Darshan* is available at all times.

18. Association with the true *Guru* is a prerequisite for the attainment of true *Parmáarth*. If the *Sant Sat Guru* is not met with, one may also achieve one's object by associating with a loving and devoted *Satsangí* who has himself been associated with Him, is engaged in *Parmárthí* pursuits and is the chosen of the Supreme Being *Rádhásoámí Dayál*, i. e., who is the recipient of His grace and mercy. When a sincere seeker learns the secret and method of practices from that *Satsangí* and commences *Abhyás*,

Rádhásoámi Dayál will take him under His protection and augment his love and faith by giving him palpable help internally and externally. This would convince the seeker that the Supreme Being *Rádhásoámi Dayál* has accepted him and is effecting his improvement. It will then be proper for him to go on attending the *Satsang* of that devoted *Satsangí*, and getting outward help and guidance from him. The devoted *Satsangí* himself being a traveller on the Path will also take him along. Both of them will reach the Highest Mansion one day.

19. *Satsangí Abhyásís* often wish that their spirit may be quickly elevated or some higher region may be opened to them. This wish is desirable. But there should be no undue haste or impatience in this matter. This work will be done properly only if one proceeds slowly and gradually. Haste would make waste.

20. It is the spirit-current by which the whole body is vitalized and energised. To the extent the spirit-current withdraws and rises, the body is deprived of the same. One cannot all at once bear this condition. But if the elevation and down-flow of the spirit-current are gradual there will be no interruption in the functioning and maintenance of the body. On the other hand if the main currents of mind and spirit are drawn up all at once the body cannot be properly maintained and the mind would not take interest in temporal affairs. In other words, this *Abhyási* will become an introvert. He will not even be able to devote himself properly to *Parmásth*. A state of stupefaction will supervene to a greater extent, and this will retard his further progress. Thus he will become unfit for both temporal as well as spiritual activity. *Sants*, therefore, do not permit this to happen. Their aim is to take the *Jiva*

to the Highest Abode slowly and gradually, and not to let him stop short on the way at an intermediate stage.

21. *Abhyási Satsangís* should not therefore make such haste as is likely to mar their progress. They should proceed just as *Rádhásoámi Dayál* is pleased to ordain, granting them some true bliss and joy and at other time causing restlessness and uneasiness in their mind. They may, however, pray, whenever they like, for their advancement. But they should never feel disappointed and get slack in their devotional practices. They should not let their love and zeal be damped.

22. The mind has forgotten its real abode since ages. Having clung to *Máyá* and its objects it acts perversely. Unless it is fully purified, the inner eye will not be opened. However, elevation of the spirit shall continue in a subtle form. The Path will thus be opened and cleared. When the mind has been completely corrected, and the *Surat* (spirit) has acquired the strength to partake of bliss of higher regions, *Rádhásoámi Dayál* will graciously open the inner eye to some extent, and vouchsafe sufficient strength. He will augment *Prem* (love) a great deal. This will accelerate the inner progress of the spirit. Thus the Path will be easily traversed. It is only then that the *Jiva* will understand fully the eminence of *Sat Purush Rádhásoámi Dayál*, His *Shabd* and the mode of devotional practices. He will attain freedom from care, and intense bliss.

23. Till such a stage is attained, an *Abhyási Satsangí* should go on patiently applying himself to his *Abhyás* (devotional exercises) with love and faith, and watch his gradual progress. The sign of progress consists in his mind acquiring ever-increasing love for and faith in *Rádhásoámi Dayál*, His *Shabd* and the modes of devotion taught by Him.

Conversely his attachment with the world and its pleasures and his kith and kin is reduced.

24. A loving devoted *Satsangí* should take care that he does not beg of the Supreme Father *Rádhásoámi Dayál* for anything except Himself and His love and faith. There is no harm in begging for what is absolutely necessary. But it is opposed to the ways of devotion to make a demand in matters other than these. If, however, at any time and under any particular circumstance, the mind fails to acquire quiescence and patience, the devotee may, after performing his usual *Abhyás*, unhesitatingly unburden his mind of his anxieties, worries and desires and pray at the Holy Feet of *Rádhásoámi Dayál*. He should, however, leave the result to His *Mauj*. In case of sincere devotees no harm will be done even if they press their requests in some particular matter. *Rádhásoámi Dayál*, may, in His grace and mercy, grant his demand and satisfy his ordinary wishes. Therefore supplication is not altogether tabooed. But a *Satsangí* should exercise care that if his wish is not granted or the result is not to his liking, he does not turn away from Him. He should bear patiently and put up quietly resigning himself to *Mauj*. He must consider that whatever happens by *Mauj* is to his real good.

25. When in worry or trouble, the devotee should first communicate his worry or trouble in *Dhyán* or *Bhajan*. Thereafter he should withdraw his mind and spirit and apply them to *Swarúp* (Form) or *Shabd* (Sound) or both as much as he can. By this, he is sure to get some solace or peace of mind or power of endurance.

26. The highest form of devotion consists in a devotee, i. e., a loving *Satsangí*, having no desire of his own or inordinate attachment with any object. Considering the Supreme Being to be all powerful, all-knowing, and his true

well-wisher and helper, he should remain tranquil. He should be constantly absorbed in the love of the Holy Feet, and, off and on, secure its bliss. But this cannot be attained by every body all at once. By attending *Satsang*, performing *Abhyás* (spiritual practices) and engaging in *Bhakti* (devotion) worldly thoughts, desires, ties, cares and worries will gradually be reduced. Proportionately his *Saran* of *Rádhásoámí Dayál* will get firmer and his reliance in His *Dayá* (Grace) will be greater. In the case of an *Abhyási* who has not yet acquired perfect love, it is permissible to narrate his trouble or make requests, whenever he is in trouble, worry or want. *Rádhásoámí Dayál*, in His grace, will grant necessary help to true devotee who is not yet perfect. Whenever He considers proper, He will grant his request as well. In case it is not in his interest to grant his request, He may, if He considers proper, let him know why his request has been refused. This will enable him to bear it patiently. At no time and under no circumstance, will he be impatient and discontented. But this is subject to the condition that from the time the devotee has joined *Rádhásoámí* Faith, he never commits any sin knowingly. As far as possible, he regulates his conduct and behaviour to conform to His directions and commands.

27. Many troubles and calamities, which visit *Abhyási Satsangís* due to their past *Karms*, are warded off or minimised by *Rádhásoámí Dayál*, in His own grace and mercy. Instead of the maximum, they get the minimum punishment ; for an impaling stake they get a thorn-prick. But the *Abhyási Satsangí* is not even aware of it. Many *Karms* are suffered easily or eradicated in *Abhyás*. They are felt very little. The *Abhyási Satsangí* never knows the full impact of these *Karms*. It, therefore, behoves

Satsangí Abhyásís to be always thankful and grateful to Him. It is not only in the case of the *Abhyásí Satsangís*, but also their dear and near ones, that they suffer for their *Karms* very leniently, so that they do not feel it much. *Rádhásoámi Dayál*, in His grace and mercy, grants protection and ease while they are undergoing the painful results of their *Karms*. Every *Satsangí* does not become aware of such a great grace. But those, who take account of daily happenings and behaviour of their mind and senses, and observe how they are being protected by grace and mercy, are able to realize, to some extent, the hidden hand of protection of *Rádhásoámi Dayál*. It is they alone who offer heart-felt thanks.

28. If a *Premí* (loving) *Satsangí* is keen about his progress in *Bhajan* (spirit-sound practice of *Yoga*) and securing bliss therein, he should, as far as possible, regulate his conduct and behaviour both in worldly and spiritual matters in accordance with the ordainments. It is proper and necessary for him to take care that, in order to benefit himself, he does not, as far as possible, harm anybody. Generally, he should treat every body with love and compassion. In the case of those who are in a service which requires them to award punishment and show harshness, there is no harm if they do so in accordance with the law. But it would be desirable if justice is tempered with mercy.

29. Similarly, in *Parmásth*, preference should be given to love and faith. Without this, *Saran* and *Abhyás* are both impossible. It is, therefore, necessary and proper to have ~~trust~~ ^{trust} ~~start~~ in the *Dayá* and *Mauj* of *Rádhásoámi Dayál*, in all matters. As far as possible, unnecessary desires for worldly pleasures and enjoyments and name and fame, should be

curbed. If this is done, the mind would not be polluted and *Bhajan* would not be disturbed.

30. If the following two *Shabds* (hymns) are recited daily, with care, then by the grace and mercy of *Rádhásoámí Dayál* forgetfulness and carelessness will be minimised, and it will be possible to exercise vigilance in many matters. If some wrong is done by accident or unknowingly, the devotee will know it instantly. By repenting and praying for forgiveness, bad effects of that action will soon be removed. In future the devotee will be more vigilant and alert.

31. Wherever the word “*Guru*” occurs in these *Shabds*, it does not refer only to the *Guru* in the bodily form, but to the Supreme Being *Rádhásoámí Dayál* also. In other words, “*Guru*” means both the Supreme Being and the *Guru* in human form.

SHABD I

चेतो मेरे प्यारे तेरे भले की कहूं ॥ १ ॥

Cheto mere pyáre tere bhale kí kahún.

Translation :—Arise and awake. I say this for your good. (1)

गुरु तो पूरा ढूँढ़ तेरे भले की कहूं ॥ २ ॥

Guru to púra dhúnṛh tere bhale kí kahún.

Translation :—Search for the perfect Guide (*Guru*). I say this for your good. (2)

शब्द रता गुरु देख तेरे भले की कहूं ॥ ३ ॥

Shabd ratá Guru dekh tere bhale kí kahún.

Translation :—Look for the *Guru* who is absorbed in *Shabd*. I say this for your good. (3)

तिस गुरु सेवा धार तेरे भले की कहूं ॥ ४ ॥

Tis Guru Sewá dhár tere bhale kí kahún.

Translation :—Serve that *Guru*. I say this for your good. (4)

गुरु चरनामृत पी तेरे भले की कहूं ॥ ५ ॥

Guru Charnámrit pee tere bhale kí kahún.

Translation :—Drink His Charnámrit (water of His ablution). I say this for your good. (5)

गुरु परशादी खाव तेरे भले की कहूं ॥ ६ ॥

Guru Parshádí kháo tere bhale kí kahún.

Translation :—Partake of his Prashád (Food sanctified by His touch or tasting). I say this for your good. (6)

गुरु आरत कर ले तेरे भले की कहूं ॥ ७ ॥

Guru Árat kar le tere bhale kí kahún.

Translation :—Perform His Ártí, viz., gaze at Him attentively. I say this for your good. (7)

तन मन भेंट चढ़ाव तेरे भले की कहूं ॥ ८ ॥

Tan Man Bhent chadháo tere bhale kí kahún.

Translation :—Sacrifice your body and mind to Him. I say this for your good. (8)

बचन गुरु के मान तेरे भले की कहूं ॥ ९ ॥

Bachan Gurú ke mán tere bhale kí kahún.

Translation :—Follow His precepts. I say this for your good. (9)

गुरु को कर परसन्न तेरे भले की कहूं ॥ १० ॥

Guru ko kar parsanna tere bhale kí kahún.

Translation :—Secure His pleasure. I say this for your good. (10)

नित्त भजन कर नेम तेरे भले की कहूं ॥ ११ ॥

Nitt Bhajan kar nem tere bhale kí kahún.

Translation :—Perform daily Bhajan regularly. I say this for your good. (11)

जीव दया तू पाल तेरे भले की कहूं ॥ १२ ॥

Jíva Dayá tú pál tere bhale kí kahún.

Translation :—Have compassion for all living beings. I say this for your good. (12)

दुःख न दे तू काय तेरे भले की कहूँ ॥ १३ ॥

Dukkh na de tú káya tere bhale kí kahún.

Translation :—Injure none. I say this for your good. (13)

बचन तान मत मार तेरे भले की कहूँ ॥ १४ ॥

Bachan tán mat mār tere bhale kí kahún.

Translation :—Use not bitter or wounding remarks. I say this for your good. (14)

कड़वा तू मत बोल तेरे भले की कहूँ ॥ १५ ॥

Kaḍwá tú mat bol tere bhale kí kahún.

Translation :—Speak not bitterly. I say this for your good. (15)

सब को सुख पहुंचाव तेरे भले की कहूँ ॥ १६ ॥

Sab ko sukh pahuncháo tere bhale kí kahún.

Translation :—Make all happy. I say this for your good. (16)

नाम अमी रस पीव तेरे भले की कहूँ ॥ १७ ॥

Nám Amí ras peeo tere bhale kí kahún.

Translation :—Drink deep of the nectar of Holy Name. I say this for your good. (17).

सील छिमा चित राख तेरे भले की कहूँ ॥ १८ ॥

Seel Chhimá chit rákh tere bhale kí kahún.

Translation :—Cultivate tolerance and forgiveness. I say this for your good. (18)

संतोष विवेक विचार तेरे भले की कहूँ ॥ १९ ॥

Santosh Vivek Vichár tere bhale kí kahún.

Translation :—Be contented, discreet and thoughtful. I say this for your good. (19)

काम क्रोध को त्याग तेरे भले की कहूँ ॥ २० ॥

Kám krodh ko tyág tere bhale kí kahún.

Translation :—Give up licentiousness and anger. I say this for your good. (20)

लोभ मोह को दार तेरे भले की कहूं ॥ २१ ॥

Lobh Moh ko tár tere bhale kí kahún.

Translation :—Repel greed and attachment. I say this for your good. (21)

दीन गरीबी धार तेरे भले की कहूं ॥ २२ ॥

Dín Gharíbí dhár tere bhale kí kahún.

Translation :—Be humble and unassuming. I say this for your good. (22)

संतों से कर प्रीत तेरे भले की कहूं ॥ २३ ॥

Santon se kar Prít tere bhale kí kahún.

Translation :—Generate love for Sants. I say this for your good. (23)

भोजन बहुत न खाव तेरे भले की कहूं ॥ २४ ॥

Bhojan bahut na kháo tere bhale kí kahún.

Translation :—Do not eat much. I say this for your good. (24)

सतसंग में तू जाग तेरे भले की कहूं ॥ २५ ॥

Satsang men tú jág tere bhale kí kahún.

Translation :—Keep awake during Satsang. I say this for your good. (25)

मान बड़ाई छोड़ तेरे भले की कहूं ॥ २६ ॥

Mán baráí -chhor tere bhale kí kahún.

Translation :—Shun glory and praise. I say this for your good. (26)

भोग वासना जार तेरे भले की कहूं ॥ २७ ॥

Bhog básná jár tere bhale kí kahún.

Translation :—Annihilate all desires for sensual pleasures. I say this for your good. (27)

सम दम हिरदे धार तेरे भले की कहूं ॥ २८ ॥

Sam Dam hirdey dhár tere bhale kí kahún.

Translation :—Acquire equanimity and self-restraint. I say this for your good. (28)

बैराग भक्ति ना छोड़ तेरे भले की कहूं ॥ २६ ॥

Bairág Bhakti ná chhoṛ tere bhale kí kahún.

Translation :—Do not give up devotion and detachment.

I say this for your good. (29)

गुरु स्वरूप धर ध्यान तेरे भले की कहूं ॥ ३० ॥

Guru Swarúp dhar Dhyán tere bhale kí kahún.

Translation :—Contemplate Guru's Form. I say this for your good. (30)

गुरु ही का जप नाम तेरे भले की कहूं ॥ ३१ ॥

Guru hí ká jap Nám tere bhale kí kahún.

Translation :—Repeat nothing but Guru's Name. I say this for your good. (31)

गुरु अस्तुत कर नित तेरे भले की कहूं ॥ ३२ ॥

Guru Astut kar nitt tere bhale kí kahún.

Translation :—Praise the Guru day in and day out. I say this for your good. (32)

गुरु से प्रेम बढ़ाव तेरे भले की कहूं ॥ ३३ ॥

Guru se Prem baḥáo tere bhale kí kahún.

Translation :—Increase love for the Guru. I say this for your good. (33)

तीरथ मूरत भर्म तेरे भले की कहूं ॥ ३४ ॥

Tíratḥ moorat bharam tere bhale kí kahún.

Translation :—Pilgrimages and idol-worship are delusions. I say this for your good. (34)

ज्ञात अभिमान बिसार तेरे भले की कहूं ॥ ३५ ॥

Ját abhimán bisár tere bhale kí kahún.

Translation :—Forget that you belong to a high caste or clan. I say this for your good. (35)

पिछलों की तज टेक तेरे भले की कहूं ॥ ३६ ॥

Pichhlón kí taj tek tere bhale kí kahún.

Translation :—Adhere not to the past ones. I say this for your good. (36)

वक्त गुरु को मान तेरे भले की कहूं ॥ ३७ ॥

Waqt Gurú ko mán tere bhale kí kahún.

Translation :—Follow the *Guru* of the time. I say this for your good. (37)

तीरथ गुरु के चरन तेरे भले की कहूं ॥ ३८ ॥

Tíraph Guru ke charan tere bhale kí kahún.

Translation :—*Guru's* Feet are the places of pilgrimage. I say this for your good. (38)

गुरु की सेवा बत तेरे भले की कहूं ॥ ३९ ॥

Guru kí Sewá bart tere bhale kí kahún.

Translation :—Service to the *Guru* is real fast. I say this for your good. (39)

विद्या गुरु उपदेश तेरे भले की कहूं ॥ ४० ॥

Vidyá Guru Updesh tere bhale kí kahún.

Translation :—*Guru's* teachings constitute true knowledge. I say this for your good. (40)

और विद्या पाखंड तेरे भले की कहूं ॥ ४१ ॥

Aur vidyá pákhand tere bhale kí kahún.

Translation :—All other knowledge is hypocrisy. I say this for your good. (41)

लीक पुरानी छोड़ तेरे भले की कहूं ॥ ४२ ॥

Leek purání chhor tere bhale kí kahún.

Translation :—Discard the obsolete observances. I say this for your good. (42)

जो गुरु कहें सो मान तेरे भले की कहूं ॥ ४३ ॥

Jo Guru kahen so mán tere bhale kí kahún.

Translation :—Act up to *Guru's* words. I say this for your good. (43)

मार्ग ज्ञान न धार तेरे भले की कहूं ॥ ४४ ॥

Márag gyán na dhár tere bhale kí kahún.

Translation :—Do not follow *Gyán-márag*. I say this for your good. (44)

भक्ती पंथ सम्हार तेरे भले की कहूं ॥ ४५ ॥

Bhakti Panth samhár tere bhale kí kahún.

Translation :—Hold fast to the Path of devotion. I say this for your good. (45)

सुरत शब्द मत ले तेरे भले की कहूं ॥ ४६ ॥

Surat Shabd mat le tere bhale kí kahún.

Translation :—Follow the Path of Surat Shabd. I say this for your good. (46)

सुरत चढ़ा नभ माहिं तेरे भले की कहूं ॥ ४७ ॥

Surat charhá nabha máhiñ tere bhale kí kahún.

Translation :—Raise the Surat to the third Til. I say this for your good. (47)

गगन तिरकुटी जाव तेरे भले की कहूं ॥ ४८ ॥

Gagan Tirkutí jáo tere bhale kí kahún.

Translation :—Then raise it to Trikutí. I say this for your good. (48)

दसवें द्वार समाव तेरे भले की कहूं ॥ ४९ ॥

Daswēñ Dwár samáo tere bhale kí kahún,

Translation :—Enter the Tenth Aperture, i. e., Sunn. I say this for your good. (49)

भँवरगुफा चढ़ आव तेरे भले की कहूं ॥ ५० ॥

Bhañwarguphá charh áo tere bhale kí kahún.

Translation :—Ascend to Bhañwarguphá. I say this for your good. (50)

सत्तलोक धस जाव तेरे भले की कहूं ॥ ५१ ॥

Sat Lok dhas jáo tere bhale kí kahún.

Translation :—Effect entrance into Sat Lok. I say this for your good. (51)

अलख अगम को पाव तेरे भले की कहूं ॥ ५२ ॥

Alakh Agam ko páo tere bhale kí kahún.

Translation :—Attain Alakh and Agam. I say this for your good. (52)

राधास्वामी नाम धियाव तेरे भले की कहूं ॥ ५३ ॥

Rádhásoámi Nám dhiyáo tere bhale kí kahún.

Translation :—Finally contemplate the Holy Name **RÁDHÁSOÁMÍ**. I say this for your good. (53)

भटक अटक सब तोड़ तेरे भले की कहूं ॥ ५४ ॥

Bhaṭak Aṭak sab toṛ tere bhale kí kahún.

Translation :—Give up all wanderings and entanglements. I say this for your good. (54)

टेक पक्ष गुरु बांध तेरे भले की कहूं ॥ ५५ ॥

Tek paksh Guru bándh tere bhale kí kahún.

Translation :—Attach yourself firmly and exclusively to the **Guru**. I say this for your good. (55)

SHABD 2

गुरु की मौज रहो तुम धार ।

गुरु की रज़ा सभालो यार ॥ १ ॥

Gurú kí Mauj raho tum dhár,

Gurú kí razá samhálo yár.

Translation :—Conform to the *Mauj* (Will) of the **Guru**. Comply with the pleasure of the **Guru**, dear friend. (1)

गुरु जो करें सो हित कर जान ।

गुरु जो कहें सो चित धर मान ॥ २ ॥

Gurú jo karen so hit kar ján,

Gurú jo kahen so chit dhar mán.

Translation :—Whatever the **Guru** does, consider it to be in your interest and whatever the **Guru** orders, follow it with care and attention. (2)

शुकर की करना समझ विचार ।

सुख दुख देंगे हिकमत धार ॥ ३ ॥

Shukar kí karná samajh vichár,

Sukkh dukh denge hikmat dhár.

Translation :—Adopt the attitude of gratefulness ; pleasure and pain, He apportions to you with some object. (3)

ताड़ और मार करें सोई प्यार ।

भोग सब इन्दी रोग निहार ॥ ४ ॥

Táḍ aur már karen soí pyár,

Bhog sab indrí rog nihár.

Translation :—Admonition and chastisement are, in fact, marks of His affection ; look upon all the pleasures of the senses as disease. (4)

कहूं क्या दम दम शुकर गुजार ।

बिना उन और न करने हार ॥ ५ ॥

Kahún kyá dam dam shukar guzár,

Biná un aur na karne hár.

Translation :—What else can I say ? I am grateful to Him every moment. Except Him (Guru) there is none who can do anything. (5)

दुखी चित से न हो दुख लार ।

सुखी होना नहीं सुख जार ॥ ६ ॥

Dukhí chit se na ho dukh lár,

Sukhí honá nahín sukh jár.

Translation :—Let not troubles afflict you, nor pleasures satiate you. (6)

बिसारो मत उन्हें हर बार ।

दुख और सुख रहो उन धार ॥ ७ ॥

Bisáro mat unhen har bár,

Dukkh aur sukh raho un dhár.

Translation :—Do not forget Him at any time. Rely on Him amidst pleasure and pain. (7)

गुरु और शब्द ये दोउ मीत ।

नहीं कोई और इन धर चीत ॥ ८ ॥

Gurú aur Shabd ye doú meet,

Nahín koí aur in dhar cheet.

Translation :—Guru and Shabd are the true friends. There is none else ; and keep them in mind. (8)

यही सतपुरुष यही करतार ।

लगावें तोहि इक दिन पार ॥ ९ ॥

Yahí Sat Purush yahí Kartár,

Lagáwen tohi ik din pár.

Translation :—Guru is Sat Purush and the Creator, He would one day steer your ship across. (9)

बिना उन कोई नहीं संसार ।

देओ मन सूरत उन पर वार ॥ १० ॥

Biná un koí nahín Sansár,

Deo Man Súrat un par wár.

Translation :—Except Him there is none in this world ; sacrifice your mind and spirit at Him. (10)

करें वह नित तेरी सार ।

तेरे तन मन के हैं रखवार ॥ ११ ॥

Karen woh nitt terí sár,

Tere Tan Man ke hañ rakhawár.

Translation :—He always does what is to your good ; He is the protector of your mind and body. (11)

शुकर कर राख हिरदे धार ।

मिटायें दुक्ख सब ही भाड़ ॥ १२ ॥

Shukar kar rákh hirde dhár,

Mitáwen dukkh sab hí jhár.

Translation :—Keep Him in your heart gratefully ; He would completely remove all your troubles. (12)

करें क्या मन तेरा नाकार ।

नहीं तू छोड़ता बिष धार ॥ १३ ॥

Karē kyá Man terá nákar,

Nahīn tú chhortá vish dhár.

Translation :—What is He to do when your own mind is so worthless ; you do not give up currents of venom (sensual pleasures). (13)

भोग में गिरे बारम्बार ।

न माने कहन उन की सार ॥ १४ ॥

Bhog men gire bárambár,

Na máne kahan un kí sár.

Translation :—Again and again you fall a prey to pleasures. You do not listen to His beneficent advice. (14)

इसी से मिले तुझको दंड ।

नहीं तू मानता मतिमंद ॥ १५ ॥

Isí se mile tujh ko dand,

Nahīn tú mántá mati-mand.

Translation :—This is why you are penalized ; even then you do not listen, imprudent as you are. (15)

सहो अब पड़े जैसी आय ।

करो फर्याद गुरु से जाय ॥ १६ ॥

Saho ab parē jaisí áya,

Karo faryád Guru se jáya.

Translation :—Put up with whatever befalls you. Go and pray to the Guru. (16)

एकड़ फिर उन्हीं को तू धाय ।

करेंगे वोही तेरी सहाय ॥ १७ ॥

*Pakaṛ phir unhīṅ ko tú dhāya,
Kareṅge wohī terī sahāya.*

Translation :—Run and cling fast to Him ; He alone would help you. (17)

*बिना उन और नहीं दरबार ।
रहो उन चरन में हुशियार ॥ १८ ॥
Biná un aur nahīṅ Darbár,
Raho un Charan men hushiyár.*

Translation :—Besides this, there is no other door to knock at. Be alert. Carefully cling to His Feet. (18)

*गुनह तुम किये दिन और रात ।
गुरु की कुछ न मानी बात ॥ १९ ॥
Gunah tum kiye din aur rāt,
Gurú kí kuchh na mání bát.*

Translation :—You have committed sins day and night ; you did not act up to the advice of Guru. (19)

*इसी से भोगते दुख घात ।
बचावेंगे वही फिर तात ॥ २० ॥
Isí se bhogte dukh ghát.
Bacháwenge wohí phir tát,*

Translation :—Hence you get pain and affliction. It is He alone, who will rescue you. (20)

*रहो राधास्वामी के तुम साथ ।
लगे फिर शब्द अगम तुम हाथ ॥ २१ ॥
Raho Rádhasoámi ke tum sáth,
Lage phir Shabd Agam tum háth.*

Translation :—Be with Rádhasoámi ; then only will you gain access to the inaccessible Shabd (spiritual word or Sound). (21)

Discourse 4

IMPORTANCE OF SHABD. HOW IT WORKS EVERYWHERE IN THE CREATION. TRUE AND PERFECT SALVATION POSSIBLE ONLY THROUGH SHABD BY THE GRACE OF SANT SAT GURU. NO OTHER MEANS CAN TAKE TO THE HIGHEST REGION AND DELIVER FROM BIRTHS AND DEATHS.

1. A careful observation will reveal that all activities in this world are due to *Surat Chaitanya* (spirituality, conscious entity). Having taken location in *Pind*s (bodies), it maintains each one of them. It is also carrying on the functions of the entire world.

2. It is true that people are desirous and fond of various kinds of material objects such as the articles of food and drink, clothing and decoration, pomp and show, etc. But what attracts them most is the चैतन्य स्वरूप *Chaitanya Swarúp*. They all love *Surat Chaitanya* or the animate beings. Out of these they have greater attachment for human being. They respect and obey him. They expect help in many of their undertakings from him. They consider him to be the highest of all and usually submit to him ; as for instance in the case of kings and rulers. And it is this human form (such as, that of wife, son and friend) which they love the most.

3. People love material objects and animate beings, other than man, to the extent it is necessary. They favour, support and protect them according to their usefulness. But love and affection for man is far greater. Fear and regard for him are also very great. One who is considered

comparatively great and eminent is very much respected and obeyed.

4. If minutely observed, it will be seen that all animate creation of which the human being is the most highly developed and spiritualised form, is *Shabd* in essence. In other words, *Shabd* is not only the manifestation of the spirit present in all these forms, but it also points to and proves the existence of the spirit entity. This establishes that the essence in the spirit is the prime mover and actor in the frame in which it has taken its location. Its manifest form is *Shabd*. Every body acknowledges the superiority of *Shabd*. All serve, respect and obey *Shabd*. It is *Shabd* which they love and fear. It is due to *Shabd*, that they feel comfort and distress. Pains and pleasures are respectively felt on separation from and conjunction with *Shabd*.

5. In short, the entire functioning in this creation is due to *Shabd*. All that is being done or is initiated, is by the agency of *Shabd*. *Shabd* is the actor. All learning and science, art and skill, material objects of various kinds, machines, gadgets etc. were invented by *Surat Chaitanya*, which is a form of *Shabd*. Ostensibly the entire administration of this world is being carried on by spirit entities which emanated from *Shabd*. In fact, all are acknowledging the eminence of *Shabd*. All the sentient entities are *Shabd*.

6. Just as *Shabd* is the principal factor in the creation of this region, and all functioning is dependent on *Shabd*, in the same way all functions in the higher regions, or for the matter of that, in the whole creation, are being done by spirit-force which is a form of *Shabd*. All harmony is because of *Shabd*. All the sentient creation is a form of

Shabd. All force, knowledge and power is inherent in *Shabd*. *Shabd* alone is the essence, actor and protector of the entire creation.

7. As the entire functioning in every region of creation is being carried on by spirit entities, and as these entities, like the bodies they have assumed, are countless, it follows that the Source or Reservoir of these spirit entities, i. e., the Being from whom they have emanated, must be omnipotent, omniscient, and doer and protector of all. *Sants* call Him "Supreme Being *Rádhásoámi Dayál*". As all pleasures and joys are experienced by the spirit current, the irresistible inference is that the Supreme Being is the fountain-head and store-house of all happiness, bliss and joy. All spirit entities, wherever and in whatever form they may be functioning, are drops or rays of that Supreme Being who may be likened to a boundless ocean or the Supreme Sun. As such, the knowledge, power, potency and bliss possessed by individual spirit entities are very insignificant ; whereas the Supreme Being is a boundless and limitless Reservoir and Source of all these attributes.

8. If a spirit entity, on understanding this truth, wishes to attain to the state of supreme bliss, perfect happiness and highest intelligence, and to be saved from the pains and sufferings of physical bodies and births and deaths, then it should proceed towards the Holy Feet of the Supreme Being by catching hold of the spirit-current which is a current of *Shabd*. Thus, it will gradually go on traversing the Path and will one day reach the Highest Abode and accomplish its object. The method of riding on the current of *Shabd* and traversing the Path may be learnt either from the *Sant* or *Guru* who knows the mysteries of the Highest Abode goes there on the current of *Shabd* or from the *Sádh*

§
Sant
and
Guru,

who has received initiation from the *Sant Sat Guru* and, having traversed some Path, is pushing onwards and is about to reach the goal.

9. The Supreme Being is formless, limitless and endless. The current of *Shabd*, which, in the beginning, issued from Him, descended to a certain distance. There it assumed form, colour and outline. Thence downwards, all the creations have forms. Still further down there appeared multiplicity of forms, the varieties of which cannot be correctly counted. If one, having form, wishes to proceed towards the Original Abode and reach there, one can easily do so with the help of the forms of different stages by riding the current of *Shabd*. The forms of different stages are of the presiding deities of the various regions. They are the masters of the creation of their regions and of the entire creation below them. In this way it is possible to ascend from one region to the next. When one reaches the region of the Prime Form, that Form would lead one to the Formless.

10. The Formless is unfathomable and infinite. He and His region are the highest and innermost. The creation having form was evolved from a certain point below Him. And the Formless was covered by the various forms as the creation proceeded downwards. The Formless is thus present everywhere in the form of *Shabd*. One in the lower creation can in no way attain to the Formless, unless one catches hold of *Shabd* and passes through all the intervening forms.

11. Some people consider the Supreme Being, having form, as finite and confined to one region and hence show indifference to Him. In order to reach the Formless at once, they take to some practice. Such people are deluded.

They can only reach the 'formless' just preceding the region of their physical existence. This 'formless' is itself wrapped in covers of *Máyá*, and supplies materials necessary for the creation in the region of their existence. Therefore the spirit entities which merged in this 'formless', have to assume physical bodies sooner or later. In this way, in the entire creation of form, there is *Máyá* (subtle or coarse) which covers both the 'form' and the 'formless'. The pure 'Formless' is manifest only in the region which has absolutely no *Máyá* or matter. Elsewhere it is wrapped in *Máyá* (matter), be it subtle or coarse.

12. In short, until one crosses all 'forms', stage by stage, and gets out of the limits of *Máyá*, one should never get the *Darshan* of the true and real 'Formless'. Hence those, who considering the 'formless' as all-pervading, denied the 'form' of the region in which they lived, and merged in its 'formless' remained in fact confined to the cover of the formless which created the region in which they live. They were, for this reason, not released from the cycle of births and deaths, and accordingly they did not attain true salvation. This applies to all *Gyánís**, *Sufís**, *Vedántís** and philosophers who flourished in the past or are living at present. Their creed is to consider the 'name and form' of the region of their present location to be *Máyak* (of *Maya*, i. e., material) and *Mithyá* (untrue, transitory). They turn away from it and apply themselves to its 'formless' and call it *Átmá* or soul. They consider this 'formless' to be *Paramátmá*, or the Supreme Being.

13. The clear position is that the current, which emanated from the Formless, is the Creator of all. It is from that current that all regions, formless and having form,

* See the Glossary of the English Translation of Sar Bachan Prose.

subtle and coarse, came into being. Although that 'Formless' is present everywhere, it has, except in the Original Abode, assumed covers of varying intensity. Hence unless one proceeds and reaches, by means of spiritual practices, the Original Abode, one can nowhere get *Darshan* (vision) of the Real Form. Therefore those, who, from the very beginning, discarded 'name and form' and applied themselves to the 'formless', were deluded and misled. They merged in the cover of the 'formless' pertaining to the stage where they happened to be. They were not saved from the cycle of births and deaths. They did not attain true salvation. Because one has to proceed stage by stage as evolved in the process of creation. In no other way, can this be accomplished.

14. In this creation, man is the highest being. His image is present, with modifications, in all the lower creation. Now it has to be enquired where this human form originated. Where the Original Form is located. Now there are many stages in between. Unless one crosses all the intervening stages and regions and reaches the seat or sphere of the Original or the Prime Form, one can never get admittance into the region of the true and real Formless.

15. One, located in a region having form, will have to cross all those regions which are higher and subtler than that of one's own location. Then alone can one reach that region or sphere from where the First Form originated. It is, therefore, proper for everyone, who desires to get out of the creation of 'name and form' and to reach the Nameless and the Formless, to commence the practice and proceed upwards, after learning the same from one who knows it. One can, in this way, reach the Real Home one

day. There are those who hold that the true and real Formless is all-pervading. They are, however, ignorant of the covers which intervene between them and the Formless. They do not know how to penetrate through those covers. They consider the translation and elevation of mind and spirit as mere illusion and imaginary. These people are steeped in ignorance and delusion. They shall never get redemption or true salvation.

16. All the regions and their creations, whether high or low, subtle or coarse, are real. It is of course true that the creation within the limits of *Máyá* is subject to change and decay. But so long as this creation lasts, those who take birth here, would always be entangled in the objects and pleasures and the body, mind and senses. They will have to suffer pains of births and deaths, until they get out of this creation.

17. Some people might say that they have understood the theory of evolution of creation. They know that *Máyá*, its objects and pleasures, and the entire creation within the limits of *Máyá*, are illusory. They understand that their real form is the formless spirit. But this theoretical knowledge and understanding cannot lead them out of the realm of *Máyá*. This knowledge should help them perform the practices of penetrating through the covers which envelop the spirit and turning back the spirit-current out of the regions of *Máyá*. Without knowing the secrets and performing *Abhyás* (spiritual practices), these covers cannot be penetrated, nor can the spirit revert to its source.

18. There are others who understand importance of 'form'. They realize that in order to attain to the real formless stage, it is necessary to worship the Supreme Being

Who has form. But instead of learning the secrets of the Real Form or of the forms of the intervening regions, they confined themselves to the worship of the images or idols of some of the deities or incarnations. They did not try to learn the secrets of the Real Form, Its abode and how to reach there. Such people too remained where they were. They could not proceed even one step. For this reason, they did not attain salvation.

19. Thus all became victims of delusions, illusions and mistaken ideas. The Path of true salvation was blocked for them. Some of them busied themselves with the practices of achieving purification of body and mind or its outward tendencies and propensities. But such practices were only preliminary or auxiliary ones. They did not lead to the Real Abode. These persons, no doubt, underwent much hardship and suffering, but they could really do nothing for their true salvation. On the contrary, they became egotistic and conceited. They made these practices the means of their livelihood.

20. Taking pity on this sad plight of the *Jíva*, the Supreme Being *Rádhásoámi Dayál* was pleased to incarnate as *Sant Sat Guru*. He gave out the secrets of the Path and of the deities of all the intervening stages. He taught the easy modes of devotional practices, which can be performed by all, young and old. He thus opened the way for true salvation. One, who acts up to these instructions, can have the *Darshan* of the deity of every region, both having form and formless. He can attain to the state of perfect and eternal joy and bliss in the region of the Highest Formless, and cutting asunder the noose of births and deaths easily, he can secure true salvation.

21. To accomplish this, it is only necessary to meet with the *Sant Sat Guru* or the *Sádh Guru*, to get initiated by Him, and to perform devotedly the spiritual practices with trust in the grace and mercy of *Rádhásoámi Dayál*. The *Jíva* can himself see that his mind and spirit are gradually rising to higher regions and his salvation is being worked out. Proceeding gradually in this manner, he can, one day, easily get admittance into the Highest Abode.

22. *Sants* have divided the entire creation into three grand divisions. First is the purely spiritual division, i. e., the *Dayál Desh*, where there is absolutely no *Máyá*. The creation of this division is wholly spiritual, i. e., of the spirit entities. Second division consists of pure spirit and शुद्ध *Shuddh* or subtle *Máyá*. *Máyá* first made its appearance here. This is the creation of ब्रह्मांडी मन *Brahmándi Man* (Universal Mind). It is ब्रह्म सृष्टि *Brahm Srishti*. Third division consists of pure spirit and मलीन *Malín* (coarse or impure) *Máyá*. The creation of this division consists of gods or angels, human beings and the four classes of existence. The creation having forms in the second and the third grand division is liable to annihilation sooner or later. Therefore, these two regions are not fit for the habitation of a devotee, who wants to attain true salvation. He cannot stay permanently in these two grand divisions, either with 'form' or after merging in the 'formless'. After some time, he will again come into the cycle of births and deaths. He will have to assume physical body and to undergo consequent pains and pleasures. *Rádhásoámi Dayál* has, therefore, ordained and this is what all *Sants* have also said, that unless the spirit or the *Jíva* secures access into the purely spiritual division, the region of *Sat Purush*

Rádhásoómi, perfect salvation, i. e., redemption from births and deaths, cannot be had.

23. It is, therefore, necessary for a loving and devoted *Satsangí* that, in accordance with the ordainment of the Supreme Being *Rádhásoómi Dayál*, he should, in an attitude of devotion, contemplate the forms of the deities of the second grand division. He should proceed along the current of *Shabd*. Then only will it be possible for him to reach *Dayál Desh*. On the contrary, if anybody fixes the Formless and the *Shabd*-less Supreme Being as his goal from the very start, and, considering Him to be all-pervading or present everywhere, performs practices of some sort, or thinks that he is perfect (as intellectuals and sophists think), then he will remain where he is, i. e., in the regions of *Máyá*, where the work of creation and annihilation is going on all the time. He will remain in the cycle of births and deaths and will never attain true salvation.

24. There are regions in the purely spiritual division also. Beside the Highest stage, which is endless, limitless and fathomless, other regions have creation in them. But that creation is purely spiritual, containing *Hansas*. There is no admixture of *Máyá* (matter), or impurity of physical bodies. Therefore that creation is free from death and decay. It is all bliss. There is not the least trace of pain, anguish and suffering. The forms there are exceedingly subtle. In fact they are subtler and finer than the "formless" of the second grand division. The word 'form' has been used just to explain it. When a loving and devoted *Satsangí* crosses the second grand division and proceeds on, his form will also become subtle and

spiritualised. By this spiritual form, he will become one with the forms of the purely spiritual division, which are really subtler than the 'formless' of the creation below. In *Rádhásoámi* Faith, love and devotion will thus continue upto *Dayál Desh* or the first grand division. This devotion is called भेद भक्ति "*Bhed Bhakti*"*. The distinction of *Soámi* and *Sewak* (master and devotee) continues throughout. On merging in the Highest Region, i. e., the Real Formless, the devotee will attain to अभेद भक्ति "*Abhed Bhakti*" (non-distinguishable devotion). On reaching there, he will acquire the power of merging in, and becoming one with the Formless, if he wishes to do so. And when he so desires, he can separate himself and enjoy the bliss of *Darshan*. Such is the sublime and high status, a loving and devoted *Abhyási* of the *Rádhásoámi* Faith can attain to. No devotee of any other religion could attain to this status by merging in the formless of the lower regions. Nor can he do so unless he performs the practices expounded by *Rádhásoámi Dayál*.

25. Great is the importance and supremacy of the *Rádhásoámi* Faith (or the *Sant Mat*) and the *Surat Shabd Márg* (*Yoga*). Nobody, in the past, knew it. Even now nobody can know and comprehend it without securing the grace and attending the *Satsang* of the *Sant Sat Guru* or the *Sádh Guru* or a loving and devoted *Satsangi*. Such an easy Path was not revealed before. Who else could do so except the Supreme Being *Rádhásoámi Dayál* Himself? In spite of the fact that this practice has been rendered very easy of performance, and the secrets of the Highest and the Most Exalted Region and of the intervening stages

* *Bhed Bhakti* = 'distinguishable devotion' in which the devotee & the object of devotion are distinguishable.

which were not known to anybody, have been unequivocally given out, no one can properly practise it without the grace and mercy of *Rádhásoámi Dayál*. Fortunate are they who have been initiated into *Rádhásoámi* Faith and its practices and the mysteries of the Path, and are performing these practices with trust and reliance on the grace and mercy of *Rádhásoámi Dayál*. They observe that their condition is changing for the better day by day, and by increasing gradually love and faith in the sublime Feet, they are emerging out of the regions of *Máyá*. They alone will, one day, reach the Highest Region and attain to the state of supreme bliss. They will become immortal and eternal. They will enjoy the bliss of *Darshan* of the true Supreme Being and Parent, *Rádhásoámi Dayál*, and will realize how fortunate they are.

26. It is a rare good luck to be born a man. One does so after wandering through innumerable forms of life, high and low. If one wishes that it should be attended with good results, i. e., one's salvation be worked out, while in this body, and true redemption from recurrent births and deaths be achieved by getting admittance into the Highest Abode, about which no religion in the world knows anything, then one should join *Rádhásoámi* Faith and perform the practice of the *Surat Shabd Yoga* with love and yearning. One will then surely be saved from the cycle of Eightyfour, and will, one day, reach the Original Home where one will get *Darshan* of the Supreme Being *Rádhásoámi Dayál* and attain to the state of supreme bliss.

Discourse 5

RADHASOAMI MAT UPDESH

A SINCERE SEEKER AND *PARMÁRTHÍ*. *MÁYÁ* AND ITS
 CREATION. NECESSITY OF SAT GURU AND HIS
 SATSANG. THE GLORY OF THE SUPREME BEING
RÁDHÁSOÁMÍ DAYÁL. NECESSITY OF HAVING
 LOVE FOR AND FAITH IN HIS HOLY FEET.
 REDEMPTION NOT POSSIBLE WITHOUT HIS
 GRACE AND MERCY. PERSONS
 AUTHORISED TO INITIATE. ADVICE
 TO THEM AND TO ALL INITIATES,
i. e., THE SATSANGÍS OF
RÁDHÁSOÁMÍ FAITH.

PART I

SINCERE SEEKERS AND DEVOTEES.

1. True *Parmárth* can be practised properly only when true yearning or love for the true Supreme Being is implanted in the heart. This can be engendered under two circumstances.

2. Firstly, by observing the condition of the world and seeing that all that pertains to it is perishable, an individual becomes indifferent to them and finds out the whereabouts of the everlasting abode and eternal happiness and how to attain the same. As a result of this he finds that the Abode of the Supreme Being *Rádhásoámí Dayál* is the highest, innermost, eternal and everlasting. Perfect bliss can be found there alone, and nowhere else. This is the region of pure spirit, without any admixture of *Máyá*. In all the

regions below, there is *Máyá* (matter) in its pure, subtle, impure and coarse form. Pure spirit is wrapped in it. Perfect bliss cannot be found in the regions of *Máyá*. In higher regions, bliss or happiness goes on increasing and pain and sufferings go on decreasing. In the region of impure *Máyá*, happiness is very little, while pain and suffering abound there. In the entire region of *Máyá*, births and deaths take place at short or long intervals. The covers, that is, the physical bodies, go on changing at intervals. On seeing this state of affairs, eagerness and yearning for meeting the Almighty Creator and repairing to His Abode, may be engendered in the heart.

3. Secondly, some one tells a true seeker and *Parmarthí* about the glory of the Supreme Being *Sat Purush Rádhasoámí* and His Abode which is imperishable and is the fountain-head of all bliss and love. He also explains that the world is perishable and its objects are paltry and painful. He gives out the way to secure release from the regions of *Máyá* and to return to the Original Abode. On learning this, the devotee feels disgusted with and detached from the world, and resolves upon proceeding towards the Original Home and finding his true Parent *Rádhasoámí Dayál*.

4. Such a seeker shall have to look for *Sant Sat Guru* or *Sádh Guru* who knows the secrets of the Supreme Being and His Abode and the Path leading to it and can explain and guide him in the performance of spiritual practices. Such a seeker will never get satisfaction from any other quarter or religion or the writings and discussions of intellectuals and the learned.

5. The condition of this seeker is like that of a child, who, having been separated from his parents, finds himself in

a strange place and among strangers. Howsoever well he may be treated there, he does not feel at home, and all the time he feels the pains of separation from his parents. He is burning with an intense longing and yearning to meet them.

6. As soon as such a seeker comes to the *Sant Sat Guru* or *Sádh Guru*, hears His discourses and has His *Darshan*, he gets intense love for His Holy Feet. He appreciates His discourses which are filled with the glory of the true Parent and Supreme Being *Rádhásoámi Dayál*, of His Supreme Abode, and of the secrets of the Path and how to proceed. He will instantly come to believe that the *Sant Sat Guru* will surely take him to the Original Abode one day and enable him to have *Darshan* of the true Supreme Being.

7. While such a devotee is still a seeker, he will be somewhat indifferent to the world, its objects, family and kinsmen. On hearing the discourses of the *Sant Sat Guru* or *Sádh Guru*, this indifference will be whetted and stabilized. He will get more and more detached from the world and attached to the Holy Feet of the Supreme Being.

8. On hearing His discourses, and contrasting his own condition and that of the world with them he will at once get faith in the Holy Feet of the *Sant Sat Guru*. As he observes internal change brought about in his condition by performing the practices for some time, he will daily augment his love for His Holy Feet, serve Him with his body, mind and wealth with fervour, and continue to attend His *Satsang* which helps him in the performance of internal practices.

9. The worldly people as also the learned and intellectuals are, in fact, ignorant. They have no knowledge

at all of the true Supreme Being, His region and how to reach there. They are deluded on the way, entangled in *Átmá*, *Paramátmá* or *Brahm*. They do not possess complete knowledge of even these stages, nor of the methods of attaining to the same ; the methods that could be practised by all and sundry. Due to their ignorance, they revile *Sant Mat* and speak ill of *Sants*. They themselves are deluded in pilgrimages, fasting, idol-worship, etc. A true seeker will not at all mind the calumnies and criticisms of such people. Having attended *Satsang* for some time and thoroughly understood *Sant Mat*, he knows well the reach and low status of the various extant religions of the world. He will not be misguided and misled by these people. On the other hand, knowing them to be ignorant and unfortunate, he will have no *Parmárthí* intercourse with them.

10. In the case of a true seeker the desire for the pleasures of the world, name and fame will be very much reduced or altogether removed. As a result of attending *Satsang* and performing internal practices for some time, it will be quite clear to him that all these things would detain him on the way and keep him away from the Original Abode. He will not be deluded and lured by these things, nor will he be swerved from the Path of devotion.

11. Longing for the *Darshan* of the Supreme Being and reaching His Region will go on growing day by day. As the bliss of internal practices is secured, his love for and faith in the Holy Feet will go on getting strengthened day by day. The grace and mercy of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru* will be showered on him increasingly every day and he will have internal experiences. In this way he will one day cross through the region of *Máyá* and reach the Highest Abode and attain to supreme bliss.

PART 2

MAYA AND ITS COVERS.

12. The spirit-current functions in this world through the mind and senses under the covers of *Máyá*. Having identified itself with these covers and being attached to external objects it has to undergo all kinds of pains and pleasures. Unless it is released from these covers to some extent, escape from pains and pleasures and the cycle of births and deaths is not possible. The easy method of getting release from these covers is explained in clear terms in *Sant Mat*, i. e., *Rádhásoámi* Faith only. By performance of these practices, the devotee can himself see that he is being released gradually, and accordingly he is securing escape from pains and pleasures. This result can in no way be so easily achieved by any other practices. Moreover, other methods and practices require renunciation of family and the world. But in the *Rádhásoámi* Faith, no one is required to leave his family and avocation. The practices taught in *Rádhásoámi* Faith are so superb that by following them the object can very easily be achieved. Of course, some true yearning and love are necessary. The same love will go on augmenting day by day by performing the practices, and one day, the task will be completed.

13. There are two पदार्थ *Padárths* (principles) in this world, viz., चैतन्य *Chaitanya* and जड़ *Jarh* (intelligent and non-intelligent). *Chaitanya* is the spirit-current which is sustaining the entire creation. It gives vitality and motion to जड़ पदार्थ *Jarh Padárth* (inert matter). Without *Chaitanya*, *Jarh Padárth* (inert matter) can do nothing. This spirit-current is सत *Sat* (true), ज्ञान स्वरूप *Gyán Swarúp* (all-knowledge) and आनंद स्वरूप *Ánand Swarúp* (all-bliss). On

the contrary, *Jaṛh* (matter) is असत *Asat* (untrue), तम-रूप *Tam-rúp* (all darkness) and दुख-रूप *Dukh-rúp* (painful). In other words, the existence of *Jaṛh* is due to *Surat Chaitanya*. On the withdrawal of the spirit, material objects decay.

14. Having understood this, it is proper and necessary for all *Parmárthis* (religious-minded people) gradually to withdraw their attention from or to loosen their attachment with the *Jaṛh Padárths* (material objects). They should associate more and more with विशेष चैतन्य *Vishesh Chaitanya* (higher spirituality). By so doing, bliss and true knowledge will go on increasing day by day, and ignorance and delusions will go on decreasing. This can only be achieved by the practice of *Surat Shabd Yoga*.

15. No other religion teaches easy method of elevating the spirit entity. All are engaged either in the worship of physical and material objects, such as pilgrimages, idols, etc., or in acquiring theoretical knowledge of *Chaitanya* (spirit). They consider themselves to be the same spirit or soul. They do not know the distinction between सामान्य चैतन्य *Sámánya Chaitanya* (diffused spirituality) and विशेष चैतन्य *Vishesh Chaitanya* (higher spirituality). Therefore, they cannot go beyond the region of *Máyá*, nor can they get redemption from pains and pleasures and births and deaths.

16. It is clearly explained in *Rádhásoómi* Faith how the spirit-current got wrapped in covers in the course of its descent from the purely spiritual region. None of the other religions has at all dealt with this subject in clear terms. The reason is that they do not at all speak of the elevation and ascension of the spirit entity, and, hence there is no question of its journey to the Original Abode. They are content with this understanding that *Chaitanya* is

present everywhere. So, instead of performing any *Abhyás* for elevating their spirit entity, they only apply themselves to learning. In other words, they take the spirituality of *पिंड Pind*, which is like a drop, to be the ocean and reservoir of spirituality.

17. Covers are of three categories. The covers in the purely spiritual region, where it is all spirit, and no *Máyá*, are spiritual. Covers in the second grand division, the creation of *ब्रह्म Brahm*, are made of pure or subtle *Máyá*. In the third grand division of creation, the abode of gods or angels, human beings and the four forms of existence, the covers are of coarse *Máyá*. The covers of each category are further divided into three classes, viz., *स्थूल Sthúl* (coarse), *सूक्ष्म Súkshma* (subtle) and *कारण Káran* (causal). The *Sthúl* (coarse) cover of one region is much subtler than the *Káran* (causal) cover of the region below it. This is applicable to all.

18. So long as *Surat* (spirit entity) is encased in covers and functions through them, its *Bhakti* (devotion) is called *भेद भक्ति Bhed Bhakti*.* In this there will be the distinction of *सेवक Sewak* (server) and *स्वामी Soamí* (the served) and of *प्रेमी Premí* (lover) and *प्रीतम Prítam* (the beloved). On reaching the Original Abode, which is coverless it will attain to *अभेद भक्ति "Abhed Bhakti"* (non-distinguishable devotion). This is truly the state of real and perfect *Gyán* (knowledge). Here the devotee of the *Sant Mat* acquires the power of merging in or uniting with his Beloved at will. He can, whenever he so chooses, separate himself from the Beloved and enjoy the bliss of his *Darshan*. This is the true and real Formless, Colourless and *Anám* (Nameless)

* *Bhed Bhakti* = 'distinguishable devotion' in which the devotee and the object of devotion are distinguishable.

Pad or Region. None of the so-called *anáms* and *arúps* of the lower regions is truly so. This is the reason why the followers of all other religions became victims of deception. In fact, everywhere there are रूप *Rúp* (form) and अरूप *Arúp* (formless), and लोक *Lok* (region) and अलोक *Alok* (what is beyond *Lok*), and these together are maintaining and sustaining the creation under their charge.

19. The coverless spirit is absorbed in its own rapturous ecstasy. Wherever it is in covers, it has to function through the senses and enjoys the bliss of *Vishesh Chaitanya* (higher spirituality). But at the same time it has also to suffer pains and pleasures which are necessary accompaniments of covers. When a cover becomes worn out and is rendered unserviceable, the spirit discards it and assumes another cover. Thus the cycle of pains and pleasures, and births and deaths, continues for ever.

20. This state of affairs is found only in the region of *Máyá*, viz., in the second and the third grand divisions of creation. No change ever takes place in the first grand division, where the covers are spiritual. As the spirit is all-bliss, the spiritual covers are also blissful. This is why *Sants* repeatedly exhort *Jívas* to do their utmost to get access into *Dayál Desh*, beyond the region of *Máyá*. Then only will perfect and everlasting आनंद *Ánand* (bliss) be obtained.

PART 3

NECESSITY OF THE SAT GURU OF THE TIME, AND THE BENEFIT OF ATTENDING HIS SATSANG.

21. Great is the necessity of the *Sat Guru* of the time in *Sant Mat* or *Rádhásoámi* Faith. Without Him, no one can learn the secrets of the Supreme Being, the Path, the

method of proceeding on that Path and the rules of conduct which must be observed by a devotee. He alone knows these secrets, who has traversed the Path within and has reached the Original Abode or a high intermediate region. To a greater or a lesser extent he also knows them, who has met with a Perfect *Guru*, attended His *Satsang* for some time and, having been initiated by Him, is practising devotional exercises. Barring these three, viz., *Sant Sat Guru*, *Sádh Guru* and a sincere *Satsangí* of the Perfect *Guru*, none else can know these secrets. One, who has set his heart on the quest for the true Supreme Being and has a burning desire to find Him, will not get peace till he meets any of the aforesaid personalities. None can proceed otherwise.

22. When a devoted seeker attends the *Satsang* of such a *Guru*, he will really know the following. The secrets of the creation. The real object of his love. The objects to which he is unnecessarily attached. How to obtain emancipation easily. The pleasures of the world are trivial and transitory. The source of perfect happiness and bliss lies within. This can gradually be secured by the performance of devotional practices. The throne of the Supreme Being *Rádhásóamí Dayál* is also within. What he should do to experience His refulgence, to some extent. How he should secure His grace and mercy for traversing the Path, obtaining *Ánand* (bliss) and enhancing it.

23. True love for and faith in the Holy Feet of the true Supreme Being can be engendered only in the company of the *Sat Guru*. The enhancement of love and faith is possible through His grace and mercy and by the performance of devotional exercises taught by Him. True

बैराग *Bairág* (renunciation) from the worldly pleasures can also be created and developed only in the company of the *Sat Guru*. *Bairág* (renunciation) created otherwise, will not last, and grow.

24. Belief in the existence of the true Supreme Being and that He is omnipresent and omniscient, can also be acquired only in the company of *Sant Sat Guru*. This belief will be strengthened by His grace and the performance of devotional practices. It will, one day, enable the devotee to attain the highest region. Such a true and firm belief cannot be acquired in the company of any other person or by the reading of books.

25. The proper performance of practices is possible only in the company of the *Sat Guru*. The same will continue till the task is completed. In no other way is it possible to perform the practices of *Surat Shabd* properly and progressively so that its benefits may be felt daily. The reason is that *Kál*, *Karm*, *Máyá* and its pleasures are very powerful and strong. They will, sooner or later, put impediments in the performance of practices or give rise to doubts and misgivings in the mind, and thus make the devotee leave them. Or they will entangle the practitioner in the temptation of pleasures or name and fame, and thus block his way. Whosoever has the protecting hand of the Perfect *Guru* on his head, will successfully carry on the practices up to the end. Otherwise, the practitioner will, after performing the practices for some time, stop short somewhere on the way, due to some trouble.

26. The due importance of *Shabd* and the greatness of *Surat Shabd Yoga* will also be fully grasped only in the company of the *Sat Guru*. Generally speaking, the importance of *Shabd* has been stressed to a greater or a

recognise Him by internal and external Satsang and experiences, they should accordingly go on augmenting their love for and faith in Him. They should have full love and faith in the Holy Feet of *Rádhásoámi Dayál*. It is only in this way that their task will be completed, because the निज स्वरूप *Nij Swarúp* (real Form) of the Sant Sat Guru and *Rádhásoámi Dayál* is one and the same.

71. It is obvious that by attending Satsang and hearing discourses one can have full faith in the *Rádhásoámi Mat*. Thereafter love for His Holy Feet, that is, the internal शब्द स्वरूप *Shabd Swarúp* (Which is His *Nij Rúp*), may also be generated. In this way, one can, day after day, carry on internal devotional practices and external Satsang with fervour.

72. But one cannot all at once develop love for and faith in the Sant Sat Guru or the *Sádh Guru* unless one recognises Him as such to some extent. This recognition depends upon His grace and mercy. He may soon transform the condition of the initiate by granting him internal and external experiences and grant him some love provided he is sincere and an *Uttam Adhikári*. In case the initiate is an *Adhikári* of the second or the third category, he may improve after attending Satsang externally and performing *Abhyás* internally. In both cases, it is incumbent upon the initiate to have full love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and trust in His grace and mercy. By this he will get help, internally and externally, in all circumstances. Whenever he feels lack of warmth towards the Sant Sat Guru or the *Sádh Guru*, *Rádhásoámi Dayál* will help him, provided he continues to read and recite His *Báni* (book) and perform *Dhyán* and *Bhajan*.

73. It is difficult to have full faith and belief in the *Sat Guru Swarúp* all at once and it is still more difficult to maintain the same uniformly. Therefore, he who acts wisely, i. e., has full love for and complete faith in the Holy Feet of *Rádhásoámi Dayál*, will, at no time, turn away, from the *Sat Guru*, because, although the *Sat Guru* and *Rádhásoámi Dayál* appear to be two yet the *Nij Rúp*, i. e., the *Shabd Swarúp*, of both is one. Hence when one becomes indifferent to the *Sat Guru*, but maintains one's love and regard for the Holy Feet of *Rádhásoámi Dayál* as before, one really does not turn away from the *Sat Guru*. Only one's love for His physical form had abated and one had become indifferent in one's outward behaviour only. In fact one kept on adhering to the *Shabd Swarúp*, and did not turn away, if one's love for and faith in the Holy Feet of *Rádhásoámi Dayál* continued to subsist. In this circumstance by applying oneself to the performance of internal practices and by the recitation of बानी *Bání*, one will soon, or after a while, be able to regain one's love for the bodily form of the *Sat Guru*, by the grace and mercy of *Rádhásoámi Dayál*.

74. Hence it is obligatory on all *Satsangís* to engender, in their own interest, full and intense love for and faith in the Holy Feet of *Rádhásoámi Dayál*. As far as possible they should have full love and affection for the *Sat Guru Swarúp* as well. His bodily form should be considered as the embodiment of *Rádhásoámi Dayál*, Who, through His निज पुत्र *Nij Putra* (Special Son) or His निज धारा *Nij Dhára* (Own Current), is Himself present therein for externally helping them as much as possible, to achieve their object. Internally He is supporting them by His *Nij Rúp* (Real Form), i. e., *Shabd Swarúp*.

75. *Satsangís* should have full love and affection for the bodily form of *Rádhásoámi Dayál* by which He promulgated the *Rádhásoámi* Faith and gave out the easy method of raising the mind and spirit by means of *Surat Shabd*, which can lead to true salvation. They should be ever grateful to Him that for graciously continuing the work of initiating and redeeming them, He has been sending and producing *Sant Sat Gurus*, *Sádh Gurus* and *Premí Satsangís*. If *Sant Sat Guru* is (पिता *Pitá*) Father, then *Rádhásoámi Dayál* is the (महा पिता *Mahá Pitá*) Grand Father, because He is the creator of *Sant Sat Guru* and *Sádh Gurus*. It is by His *Mauj* and *Dayá* that they initiate the work of redemption. Depending on Him alone, they initiate people in the practices by which they could reach *Nij Dhám* निज धाम (Original Abode). They themselves belong to that *Dhám* (Abode).

76. *Sant Sat Guru* should be taken to be the *Nij Putra* (Special Son) of the Supreme Being *Rádhásoámi Dayál*. When one is able to recognise Him to some extent one should regard Him as *Pitá* (Father). As regards the Supreme Being *Rádhásoámi Dayál* (Who is the Father of the *Sant Sat Guru*), He should be considered as *Mahá Pitá* or परम पिता *Param Pitá* (Grand Father). In this manner, his love for both the *Swarúps* (viz., the bodily form and the *Shabd Swarúp*) will be sustained and developed.

77. The above distinction would be understood by one who has recognized the *Sant Sat Guru* to some extent. Otherwise, generally all *Satsangís*, whether initiated by *Sant Sat Guru* or by a *Satsangí* should have love for and faith in the Holy Feet of *Rádhásoámi Dayál*, Who is the Supreme Being and *Param Purush Puran Dhaní*. With love and affection for His *Shabd Swarúp*, they should zealously

apply themselves to the internal practices. Thus gradually, His grace and mercy will be experienced. If they have been initiated by the *Sant Sat Guru*, they would also realize His high status and eminence. They should be able to develop the love and affection for Him, which, having regard to the fact that He is the Special and Beloved Son of the Supreme Being *Rádhásoámi Dayál*, is due to Him.

SECTION 3

INSTRUCTION FOR THE SATSANGIS OF RADHASOAMI FAITH

78. All those who join *Rádhásoámi* Faith and getting initiated into the practices of *Surat Shabd Yoga*, commence *Abhyás*, must consider *Rádhásoámi Dayál* as the Supreme Being, Supreme Creator, Omnipotent and the Source of Love and Knowledge. They should consider the August Personage, who promulgated the *Rádhásoámi* Faith, and taught the easy method of *Surat Shabd Yoga* for raising the mind and spirit, to be the Incarnation of the Supreme Being *Rádhásoámi*. They should engender intense love for and faith in both, and perform *Abhyás* with trust in and reliance on their grace and mercy.

79. The Supreme Being *Rádhásoámi Dayál*, in His *Nij Swarúp*, is the Doer or Creator and Master of the entire Creation. It is, therefore, the duty of all *Satsangís* to take sincerely the shelter and protection of His Holy Feet. They should depend and rely upon His *Mauj* and *Dayá* in all matters. They should consider Him alone to be their true Benefactor and Redeemer, and adopt His *Isht*. That is, they should firmly resolve to strive for reaching His Holy Abode. It is only then that the devotional practices will be performed successfully, some internal bliss will be

experienced, and, day by day, progress will continue and yearning will increase.

80. It is difficult to have the same deep love and affection for the *Guru Swarúp* (physical form) as for the Holy Feet of the Supreme Being, unless by attending *Satsang* for some time and performing *Abhyás*, His status is known to some extent. Hence if one sings the praise of the *Sat Guru* without recognizing Him, it is just what one has read or heard. Unless love and affection arises from the heart of hearts, one cannot perform *Bhakti* internally and externally as sincerely and appropriately as one should.

81. A *Satsangí* gets internal bliss and joy. In thankfulness, he is eager to render some *Sewá* (service) to *Rádhásoámi Dayál*. He should, therefore, serve the *Sant Sat Guru* or *Sádh Guru* and *Satsangís* in much the same manner as he would serve *Rádhásoámi Dayál*. For, *Rádhásoámi Dayál* has ordained that *Sant Sat Guru* is His *Nij Rúp* and *Sádh* and *Satsangís* are his physical form. Service to them would be reckoned as service to *Rádhásoámi Dayál* who in His grace and mercy, will reward him with *Bhakti* and *Prem*.

PART 10

SECTION 1

ANSWERS TO THE QUESTIONS OF LOVING DEVOTEES CONCERNING DEVOTION TO SAT GURU AND SUPREME BEING RADHASOAMI DAYAL

82. Great importance has been given to the *Sant Sat Guru* in the writings of *Rádhásoámi Dayál*. Unless full love is engendered for the *Guru Swarúp Shabd* or the *Nij Swarúp*

cannot be attained. But this love is not possible to attain, unless some internal bliss is experienced by performing *Abhyás* and attending *Satsang* for some time, and the *Guru* is recognized to some extent. Until this is achieved, priority should be given to the love and affection in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*.

83. Great importance is attached to love in *Sant Mat*. This is so, because a man diverts his body, mind and wealth towards one whom he loves sincerely. Either the lover goes to the beloved or the beloved himself calls him or goes to him.

84. On hearing of the glory and eminence of *Rádhásoámi Dayál* and observing the perishable nature of the world and its objects, a devotee comes to have sincere love for Him. *Rádhásoámi Dayál* attracts such a loving devotee to His Feet through His Son, the निज धारा *Nij Dhára* (His Own Current). Getting him initiated in the secrets and mysteries of the Path He makes him perform *Abhyás* for attaining to the निज धाम *Nij Dhám* (Original Abode). This Son or the *Nij Dhára* (His Own Current) is the physical form of *Rádhásoámi Dayál*. The *Nij Swarúp* (Real Form) of both is one and the same. But it is difficult to recognize this bodily form. Therefore the glory of the *Nij Rúp* is first implanted in the heart of the devotee, who is made to direct his love and faith in it. He has to perform *Abhyás* (*Surat Shabd Yoga*) for attaining to that *Swarúp*.

85. Under all circumstances, the importance of *Nij Swarúp* is supreme. The task will not be completed without attaining it. Therefore the *modus operandi* of the preceding paragraph will hold good in all cases.

86. But the devotee is already attached to various forms in the world. He has not seen the *Nij Rúp* (Real Form) of the Supreme Being. He cannot form a correct idea of this *Nij Rúp* by hearing discourses in *Satsang*. Hence he cannot love IT as he ought to do.

87. But the form of the *Sant Sat Guru* who is the physical form of the *Nij Swarúp* is just like other forms in the world. According to his nature, the devotee has been accustomed to love such forms in the world. For this reason, if a devotee can succeed, even to a little extent, in recognizing the *Sant Sat Guru*, he can easily direct much love and affection for Him. He can augment that love and affection by performing various kinds of *Sewá* (services) of body, mind and wealth. By contemplating upon the Form of the *Sant Sat Guru* internally at various higher stages and getting internal *Darshan* by His grace and mercy, he can easily raise his mind and spirit with a view to coming in contact with His Holy Feet. In this way, he can reach the Highest Region one day.

88. When by the contemplation of *Guru's* Form, the mind and *Surat* are raised to or fixed at some higher centre, *Shabd* (Sound) will be heard clearly. By catching hold of its धुन *Dhun* (resonance), *Surat* will ascend swiftly.

89. Withdrawal and ascension in the lower region of the six *Chakras* are possible to some extent without the help and *Dhyán* (contemplation) of the *Guru Swarúp*. The *Dhyán* of the local deities can be of some help. But without the help of *Guru Swarúp*, ascension to higher regions with the help of *Shabd* alone is difficult.

90. To the possible objection that because the physical form of the *Guru* is perishable, its *Dhyán* is infructuous and it cannot vouchsafe full benefit, the answer is that the Form

of the *Guru* which appears within a loving devotee, is one which the *Chaitanya* Omniscient Being Himself assumes. As this *Chaitanya* is imperishable, and is always with the devotee, His Form is also imperishable. Throughout the regions of forms it will always be with the devotee. That very Form will take the devotee to the Formless and unite him with IT. According as the spirit entity ascends to higher regions the Form of the *Guru* which accompanies him, will become subtler and subtler and more and more refulgent and ultimately it will unite the devotee with the Formless. There, the Form of the *Sat Guru*, His *Nij Rúp* (which is Formless) and also the form of the devotee, which is subtler and more refulgent in higher regions, will become one, viz., formless. Having become formless, the loving devotee will obtain the bliss and happiness of the *Darshan* of the Supreme Being *Rádhásoámi Dayál*.

91. By cultivating love for and faith in the *Sat Guru Swarúp* in the manner described above, the attachment and ties with the external forms go on getting loosened and minimized. This facilitates ascension for meeting with the *Nij Rúp*.

92. The importance and eminence of the Supreme Being *Rádhásoámi Dayál* and His *Nij Swarúp* (which is unfathomable, infinite, endless, and the reservoir of love and knowledge), will, under all circumstances, remain supreme. Love and devotion to Him will always dominate the devotee's internal and external behaviour. This is so, because the Supreme Being *Rádhásoámi Dayál* is the *Nij Swarúp* (Real Form) of the *Sat Guru*. He is the goal of the devotee. It is on reaching there that his *Bhakti* (devotion) will be complete, and he will obtain perfect and eternal bliss.

SECTION 2

ANSWERS TO THE OBJECTIONS OF CERTAIN SATSANGIS
AND OTHERS, REGARDING REVERENCE TO THE
SAMADH AND PHOTO OF RADHASOAMI MAHARAJ

93. Certain *Satsangís* and idol-worshippers argue that offering flowers, garlands, *Parshad* and *Bhent* at the *Samád*h and photo in *Rádhásoámí Bágh*, amounts to idol-worship. This is entirely wrong. This practice is an expression of reverence and devotion only. New *Satsangís* who join the *Rádhásoámí* Faith, are eager to see the form of the Supreme Being *Rádhásoámí Dayál*. They are filled with immense joy when they see His photo. When, due to their faith and love in the Holy Feet of *Rádhásoámí Dayál*, they feel an urge to perform some service to Him, they offer garlands, flowers, sweets, money, etc. there. Garlands and flowers are returned to the offerers. Sweets are distributed there among *Sádhús* and *Satsangís*. The cash is spent on the maintenance of the garden and *Sádhús*.

94. If a man hears of the extraordinary achievement of a person in *Parmárth* or world, he longs to meet him. In case that person is not living, he wants to see his photo or relics. He is very pleased when he does so.

95. The *Nij Swarúp* of *Rádhásoámí Dayál* is the *Isht* (goal) of a *Satsangí*. He wants to repair to His Abode. Now imagine, how anxious a *Satsangí* should be to have *Darshan* of His Form, photo and relics. To fulfil this desire, he goes to *Rádhásoámí Bágh*, Agra, where the Supreme Being resided for some time. He gets the *Darshan* of the *Samád*h, photo, bed, sandals and the चौकी *Chaukí* whereon He practised *Bhajan*. He feels extremely overjoyed. He is very much imbued with love and devotion. Just as a

person makes suitable present to one whom he goes to meet, in like manner, a devotee makes a present there of cash, sweets, flowers, garlands etc. according to his means. If he has great zeal, he renders some bodily service at the *Samádh* and to the devotees who reside there permanently.

96. *Rádhásoámí Dayál* is Omnipotent and Supreme Being. At the time of departure from this world, He declared that he would always look after *Satsangís*. Therefore He would certainly shower some grace and grant devotion and love to those who would engender love and faith in His Holy Feet or hearing of His omnipotence perform enthusiastically some service.

97. This kind of service can, in no way, be reckoned as idol-worship. In every country and city, everyone likes to see again and again the photo, image or memorial of his friends and relations. Occasionally he offers garlands, flowers and articles of food and drink at his memorial and grave or tomb. What wonder, if spiritually minded persons do the same, in regard to the photograph or memorial or *Samádh* of the *Ácharyas* of their Faith ! How can this be classed as idol-worship ! In the *Satsang*, which is held there, in *Soámí Bágh* itself, idolatry is invariably condemned. And devotion to "*Shabd*" and *Sat Guru* is enjoined in the scriptures of the Faith.

98. It is due to their ignorance and thoughtlessness that people level criticism and ridicule like this. But if they give a little thought to this matter and see the workings of their own mind, and the practices in vogue in the world, they would understand that what is done with regard to the *Samádh*, photo, memorial, etc., of *Rádhásoámí Maháráj*, is simply an expression of love, regard and respect. The real activity, viz., *Satsang*, *Shabd Abhyás* (Sound

lesser extent in all religions. But the details as regards the stages and the method of elevating the spirit entity, are not to be found in any religion.

27. It is a great boon, if, by good luck, a person gets an opportunity of attending the *Satsang* of *Sat Guru* for some time. He should visit His *Satsang* at least once, derive its benefit for as many days as he can and carefully listen to and grasp the import of the discourses. He should cogitate and ruminate upon them.

PART 4

DIFFERENCE IN JIVAS AS REGARDS THEIR UNDERSTANDING AND ADHIKAR (SPIRITUAL FITNESS).

28. *Jivas* are of three kinds, viz., उत्तम *Uttam* (superior), मध्यम *Madhyam* (mediocre) and निकृष्ट *Nikrisht* (inferior). Their understanding is also of three types, viz., तेलिया *Teliyá* (oily), मोतिया *Motiá* (pearly) and नमदा *Namdá* (felty).

- (1) The characteristic of the *Teliyá* (oily) understanding is that, like oil, it spreads over and covers the entire surface. When an *Uttam Adhikári* (of superior category) hears the discourses, he elaborates them. He adopts what is useful.
- (2) The *Motiá* (pearly) understanding is like a hole bored in a pearl; the dimensions of the hole remain what they are. Similarly, a mediocre, on hearing the discourses, adopts what he hears. He cannot elaborate them.
- (3) The *Namdá* (felty) type of understanding is like a hole made in a felt. The hole is visible while it is being made, but it immediately disappears. Likewise, persons of inferior understanding hear the discourses

and appear to comprehend them. But in fact they forget them immediately.

29. A *Jíva* of superior *Adhikár* (fitness) can derive much benefit by attending *Satsang* even for a short time. He sticks to the following two principles and always acts up to them according to his unbiased understanding.

- (1) The seat of the spirit, in the wakeful condition, is in the eyes. According as the spirit-current is withdrawn internally from this focus towards higher regions with the aid of *Shabd* (Sound) and *Swarúp* (Form), i. e., according as the pupils of the eyes are turned, attachment with the body and the world will be loosened. In other words, as the devotee loses consciousness of this side, he gains consciousness on the other side and enjoys bliss accordingly. Considering this matter necessary and beneficial, he will ever do his best to maintain this practice. Nay, he will gradually enhance it.
- (2) The currents of mind and senses are flowing outwards. These currents proceed with desires. They are impediments in the performance of practices of turning the pupils of the eyes, i. e., elevating and raising the current of mind and spirit inwards and upwards. It is, therefore, necessary that only such thoughts arise in the mind as are proper and necessary. The current of senses should pursue only that business which is necessary. Useless, unnecessary and improper thoughts and desires must be not allowed to arise, internally or externally, at any time, more particularly at the time of *Abhyás*.

30. An *Uttam Adhikári* understands these things. He can always exercise proper control. He need not mind

any lapse due to his old habit. But he should be careful for the future and restrain himself. By striving in this manner for some time, his mind and senses will begin to behave properly.

31. A *Madhyam Adhikárí* has to attend *Satsang* for a longer period. He should listen and understand the discourses, perform the devotional exercises to some extent and observe the *Uttam* and *Madhyam Adhikáris* who may be attending *Satsang* for a pretty long period, or visiting it frequently. By the grace of *Rádhásoámi Dayál* this will enable him to acquire the ability to exercise some restraint over himself even while living away from the *Satsang*. If he finds any difficulty in any matter, he may, off and on, write to *Sat Guru* and obtain necessary direction from him.

32. A *Nikrisht Adhikárí*, provided he is somewhat careful and earnest, must attend *Satsang* for considerable period and watch the behaviour of *Uttam* and *Madhyam Adhikáris*, before he can derive some benefit. And when away from *Satsang*, he will be able to do something, with the help and in the company of *Uttam* and *Madhyam Adhikáris*. Gradually, he will become a *Madhyam Adhikárí*.

33. Those, who have no sincere desire for *Parmárth*, but happen to come in the *Satsang* of *Sants* with some sincere devotees, will also derive some benefit. But their condition will not change until they attend *Satsang* and perform *Abhyás* with care and attention. It will be enough if they associate with *Uttam* and *Madhyam Adhikáris*, because they are not fit to attend the *Satsang* of *Sants*.

34. In short, as long as a person is strongly inclined towards the world, and his mind is filled with the desires for worldly pleasures, he cannot derive so much benefit

from *Satsang* and internal practices of *Sants*, that his condition may change speedily and he may obtain spiritual bliss within himself regularly.

35. A truly earnest *Parmārthī* can derive great benefit by studying the holy books of *Rādhāsoāmī* Faith. He can be initiated by letter and thus, by the grace of *Rādhāsoāmī Dayāl* can even secure the bliss of *Bhajan* and *Dhyān*. He can, off and on, write about his devotional practices to *Sat Guru* or an *Uttam Adhikārī* and get necessary instructions, and make progress in *Abhyās*. But there are many such things concerning *Rādhāsoāmī* Faith and its *Abhyās* as can only be explained verbally. If reduced to writing, there is danger of mistake or misunderstanding. It is, therefore, imperative and necessary for such a *Parmārthī* to attend and remain in *Satsang* for some time, at least once, and get his doubts, misgivings or misunderstandings removed. He should understand fully what can be explained verbally so that his *Abhyās* (practices) may not suffer due to his living away from *Satsang*. And his love for and faith in the Supreme Being *Rādhāsoāmī Dayāl*, *Sat Guru* and the *Surat Shabd Yoga* may be strengthened.

36. If, however, such a *Parmārthī* cannot attend and remain in *Satsang*, then he may, under instructions from the *Sat Guru*, associate with and attend the *Satsang* of some *Uttam Adhikārī*, who has had the good fortune of having attended the *Satsang* of *Sat Guru* for some time. He would derive more or less the same benefit as he would from the *Satsang* of the *Sat Guru*.

37. In case, the company of an *Uttam Adhikārī* is also not available, then the *Parmārthī* should come in contact with a *Madhyam Adhikārī*, who has attended the *Satsang* of *Sat Guru*. Getting initiation under the orders of *Sat Guru*,

he should commence spiritual practices in his company. He will thus be able to secure some benefit. He should look for an opportunity and make it a point to meet with an *Uttam Adhikárí* or *Sat Guru*, attend His *Satsang* and secure full benefit.

PART 5

IN PRAISE OF SUPREME BEING RADHASOAMI DAYAL.
BENEFIT OF ENGENDERING LOVE FOR AND FAITH
IN HIS HOLY FEET. HIS COMMANDMENTS.

38. *RÁDHÁSÓÁMÍ* is the Name of the Supreme Being. His mansion is the highest of all. There is not the least trace of *Máyá* there. That mansion is beyond the three *Loks**. The current of आदि शब्द "*Ádi Shabd*" (Prime *Shabd* or Sound) issued from His Feet. This evolved the entire creation ; first of *Dayál Desh* and then of the three *Loks*. The image of *Rádhásóámi Dhám*, as well as of the entire creation, is present within all. In other words, every *Surat* (spirit or soul) can be in communion with the Holy Feet of the Supreme Being *Rádhásóámi Dayál*, through the current of *Shabd*, along which the spirit entity descended to the physical body or *Pind*. The *Surat* can experience His grace and mercy internally in *Abhyás* and also at other times.

39. In short every *Surat* descended along the current of *Shabd* and took location in *Pind* (physical body). It can, by the grace of *Rádhásóámi Dayál*, revert to the Holy Feet along the same current, after learning the secrets and mysteries of the Path, and the various stages and *Shabds* thereof, from the *Sant Sat Guru* or the *Sádh Guru* or *Uttam Adhikárí*. All the souls are the particles of the Supreme

* *Pind*, *And* and *Brahmand*.

Being *Rádhásoámi Dayál* (just as the Sun and its rays), and He is inclined to bestow the utmost grace and love on them. Therefore, He showers internal grace and mercy and helps one who proceed on this Path, with love and earnestness.

40. It is a time of special grace for all, because the Supreme Being *Rádhásoámi* has manifested Himself in human form as *Sant Sat Guru*. He has graciously revealed the secrets and mysteries of His Abode, of the Path leading thereto, of the intervening stages, and of the easy modes of devotional practices, which were not known to anyone in the past. He is taking the spirit entities to His own Abode, by bringing them round and imparting His own grace.

41. He was most graciously pleased to hold out that whosoever performs *Dhyán* and *Bhajan* with love and devotion and yearning and longing, will get help internally from His *Nij Rup*. His *Surat* will gradually be translated and elevated and taken to the Highest Abode one day.

42. He was also pleased to declare that all the old time practices had become obsolete. Firstly, they were only preliminary or auxiliary practices. Secondly, if any practice could effect any elevation of spirit, it is so difficult and risky that it cannot be performed properly. Those who obstinately stick to them, would waste their time, energy and mind. By practising them they will never secure true redemption and perfect salvation. Therefore He has commanded all to perform with love and zeal the practices of contemplation of the Form (*Dhyán*), internal repetition (*Sumiran*) of *Nám* and listening to the *Shabd* (Sound) as laid down by Him. It is only then that true

and perfect salvation will be secured. In no other way, shall redemption from births and deaths and the cycle of the Eightyfour be obtained.

43. At the time of His departure, He (*Soamiji Maháráj*) was also pleased to declare that nobody should think that He was going away. He would be with every *Abhyási Satsangí*, and look after his welfare and advancement in a greater measure than before. It is, therefore, incumbent upon every loving devotee and practitioner of *Surat Shabd Abhyás* to engender deep love for the Holy Feet of *Rádhásoámi Dayál*. He should take *Saran* of His Holy Feet, and continue to perform his *Abhyás* properly and regularly as much as he can. He should go on experiencing His grace and mercy within himself.

44. *Rádhásoámi Dayál* was also pleased to pronounce that at the time of initiation into *Surat Shabd Yoga*, the devotee is made to catch hold of the hem of the garment of *Sat Purush Rádhásoámi*. Therefore, *Sat Purush Rádhásoámi Dayál* will keep on showering His grace and mercy on him who continues to perform *Abhyás* with love, and does not indulge in the vagaries of the mind as far as possible. In other words, He will see that his mind and spirit are gradually raised internally to higher regions. He will protect him against the impediments and obstacles created by *Kál* and *Máyá*.

45. All have to pay the debt of *Kál* ; they are burdened with their past *Karms*. But there are those who have earnestly taken the *Saran* (protection) of *Rádhásoámi Dayál*. They have become His *Sewak* in all respects, i. e., they do not owe spiritual allegiance to any one else. After attending *Satsang* they have cultivated love and faith in *Rádhásoámi Dayál*. In case of such devotees, *Rádhásoámi*

Dayál in His grace unites them with Himself. He looks after and protects them in every way. He exhausts and eradicates their *Karms* as quickly as possible. Augmenting their love and faith and advancing them in *Abhyás*, He ultimately takes them to His *Nij Dhám* (Original Abode).

PART 6

GRACE AND MERCY OF RADHASOAMI DAYAL FOR THE
SALVATION OF JIVAS. UNIVERSALIZATION OF
HIS TEACHINGS.

46. That personage is the *Param Sewak* (fervent disciple) of the Supreme Being *Rádhásoámi Dayál*, whom He graciously grants the status of a *Sádh* or *Uttam Premí Satsangi* and through whom He confers spiritual grace on others. All external acts, such as, explaining the principles of the Faith, according help in *Abhyás* and augmenting love and faith, are done through that personage. As regards internal help, such as, raising the mind and spirit to higher regions and removing the impediments and obstacles of *Kál*, *Karm*, *Máyá*, etc., it is graciously done by *Rádhásoámi Dayál* by His *Nij Rúp* (Real Form, i. e., *Shabd* Form). This is so, because at the time of initiation, the connection of every *Surat* (spirit) is internally established with the Holy Feet of *Rádhásoámi Dayál*. It is due to that connection that the prayers of the devotee reach the Holy Feet, and when it is His *Mauj*, His *Dayá* (grace) descends along it. This *Dayá* is blissful and enhances the love of the devotee.

47. The *Nij Rúp* (Real Form) of the Personage, whom *Rádhásoámi Dayál* grants the status of a *Sant*, i. e., one whom He grants location in His *Dhám*, is the same as His own. By *Shabd Swarúp* (*Shabd* or Sound Form) both are one. The *Mauj* of such a Personage is the *Mauj* of

Rádhásoámi Dayál. If the work of salvation is to be effected through that Personage, then by the *Mauj* of *Rádhásoámi Dayál*, He (that Personage) would do whatever is necessary both internally and externally.

48. In short, the entire work of salvation is initiated in accordance with the *Mauj* of the Supreme Father *Rádhásoámi Dayál*. He is himself keeping watch over this work. He grants His special grace and mercy whenever and to whomsoever it is necessary to do so. Day by day He enhances his love and faith by making him perform the practices.

49. Therefore, it behoves all, who have joined the *Rádhásoámi* Faith, to attach themselves firmly and exclusively to His Holy Feet. They should be so strongly determined to reach His Abode that nothing can lure or stop them in the way. They should regularly and daily perform, with love and yearning, the practices of *Dhyán* and *Bhajan* taught to them. Whenever they get an opportunity, they should also attend *Satsang*. They should get their doubts and misgivings removed and augment their love for and faith in the Holy Feet. This will help them gradually to accomplish their task by the grace and mercy of *Rádhásoámi Dayál*.

PART 7

OUTWARD FORM AND MODE OF DEVOTION TO THE HOLY FEET OF RADHASOAMI DAYAL.

50. It is desirable and a must for all those, who have joined *Rádhásoámi* Faith, to visit, if possible, *Rádhásoámi Bágh* (garden) in Agra at least once. They should reverently have *Darshan* of the Holy *Samádh* of *Rádhásoámi*.

Dayál and His other relics, such as, पलंग *Palang* (bed), chair and *Bhajan Chaukí चौकी* (square and low seat or pedestal on which He used to sit while performing *Bhajan*). They should touch these Holy articles with their forehead, and augment their spiritual desert. They should present flowers and garlands at the Holy *Samádh*. All the articles which were in His use, are charged with the current of pure spirituality of his Holy Feet. The water of the well in the *Rádhásoámi Bágh* (garden) is *Rádhásoámi Dayál's मुखामृत Mukhámrit* and चरनामृत *Charnámrit*, (i. e., water sanctified by ablution & washing of Feet). They must drink this water.

51. *Rádhásoámi Dayál* has Himself pronounced that whosoever visits *Rádhásoámi Bágh* (garden) shall derive benefit equivalent to that of *Bhajan* (internal devotion). He who performs *Bhajan* and *Dhyán* there, will be the recipient of added grace and mercy. He will acquire *Adhikár* (fitness) for special grace and mercy of *Rádhásoámi Dayál*.

PART 8

NECESSARY INSTRUCTIONS FOR PERSONS WHO GRANT INITIATION.

52. Among the followers of *Rádhásoámi Dayál*, some are authorised to initiate people in the modes of devotional practices of *Rádhásoámi Faith*. There is no objection, if the initiates treat such a person as a *Sádh*. But the Supreme Being *Rádhásoámi Dayál* alone should be considered as *Guru, Sat Guru* or *Sant*.

53. If an initiate, due to obstinacy, persists in treating this person as *Guru*, he may be excused. But he must consider as *Rádhásoámi Dayál* alone the Supreme Being or *Param Purush Puran Dhaní*. If he follows this instruction,

his work of salvation will be done uninterruptedly, for *Rádhásoámi Dayál* will graciously extend His help and protection to him.

54. Some *Satsangís*, who are as yet practitioners, have been authorised to initiate applicants. They must not allow their initiates to treat them as *Sádh*. It is enough if the initiates treat them as their elder brothers. If however an *उपदेशक सतसंगी Updeshak Satsangí* (one authorised to initiate applicants) does not like to be treated even as an elder brother, he should accord his initiates equality and treat them as friends. In case an *उपदेशक Updeshak* does not like to be shown any respect at all then his initiates should treat him as their friend and not as a *Sádh* or an elder brother. They should consider that *Rádhásoámi Dayál* alone is the *Sant Sat Guru* and the Supreme Being.

55. No disciple or devotee of *Rádhásoámi Dayál*, authorised to initiate others, should ever impose his guruship on his initiates. This kind of mentality and behaviour are of the worldly preachers, who are greedy and conceited. If a follower of *Rádhásoámi Dayál* also behaves likewise, then he is no better than a worldly preacher. Initiation by such a person would do very little good. The minds of his initiates will not be corrected at all. Therefore they will not make any progress in their *Abhyás* (spiritual practices). Their doubts and delusions will not be removed. The reason is that a greedy and conceited *guru* is himself afraid of his disciples lest they should forsake him, and his income be affected thereby.

56. In *Rádhásoámi* Faith, *Guru, Sat Guru* and *Sant* are the names of the Supreme Being. The status of the *उपदेशक Updeshak* (one authorized to initiate applicants) should be that of a *Sádh* or an elder brother or a friend. The *उपदेश*

करता *Updesh-Kartá* (one who grants initiation) should constantly be watchful about his own condition. He should see that the desire for name, fame and wealth does not impel him to accept the treatment of a *Sádh*, otherwise he would be deluded. And those initiated by him would not be benefited at all.

57. It is not up to anyone to become a *Guru*. If his initiates begin to believe him to be *Guru*, and they wish to treat him accordingly, even then it is proper for him to restrain himself as far as possible. And if they are extremely insistent, he may accept their minor सेवा *Sewá* (service), just to whet their love and devotion. He should be careful and vigilant that he is not puffed up. He should not take pride that he is *guru*. He should not be careless, indifferent and fearless in any matter. Or else he would cause harm to himself. Others also, would, to some extent, suffer *Parmárthí* and worldly loss.

58. If an उपदेश करता *Updesh-Kartá*, (one who grants initiation) is a true and sincere *Parmárthí*, he would try to free himself. He would also help his initiates to gradually loosen and cut asunder their attachments. In no case will he allow his initiates to create new attachment for him, nor will he assert his authority over them claiming himself to be their *guru*. If they have not yet acquired full faith and belief in the *Rádhásoómi* Faith, or some doubts and misgivings still lurk in their minds or they still cling to other *Ishts* and deities, he will not discourage or prevent them from making further quest and investigation. He will not do anything of the kind for fear lest they should forsake him and thus cause him loss of prestige and income.

59. This is the way of the worldly and false *gurus*. He who adopts these ways, shall not cause redemption of his

initiates. They will not be able to forsake their old holds and beliefs and *Karam* and *Dharam* (rituals and observances). They will not have full faith in the *Rádhásoámi* religion, nor will they be able to attach themselves firmly and strongly to the Feet of *Rádhásoámi Dayál*.

60. Whatever has been said above refers to those *Satsangís* and *Abhyásís* who, out of greed for name and fame and riches and pleasures, have begun initiating others. Either they did not obtain any authorisation and sanction or they obtained only a qualified one. Disregarding the condition on which they could initiate, they, in their egotism, began to initiate all and sundry. Having regard to the good of their soul, these people should act up to the above instructions. If anybody warns them against their undesirable behaviour and activity, they should listen to his advice with love and regard. They should weigh his words and accept them. It is not proper to get irritated with him, to regard him as envious, to form a separate group of their own initiates, and to get dissociated from the *Satsang*, starting a separate line of *gurus*.

61. If *Sádhus* and *Satsangís* would act in the aforesaid manner, there would be schism in the Faith. Posing as *Guru* and *Sat Guru*, if they accept obeisance and worship and cease to owe allegiance to *Rádhásoámi Satsang* and the *Gurudwara* at *Agra*, the *Isht* of the Supreme Being *Rádhásoámi Dayál* and devotion to Him would gradually abate or disappear. This will cause great setback to the propagation of the *Rádhásoámi* Faith. The responsibility for this great loss would be of those who, on account of their obduracy, conceit and selfishness, indulge in such activities, and, in spite of due warning, persist in it.

62. It is desirable, nay incumbent, upon all followers of the *Rádhásoámi* Faith, who have adopted the *Isht*

of *Rádhásoámi Dayál* and who are desirous of repairing to the *Rádhásoámi Dhám*, that they should treat one another as brother. They should mutually regard them with love and affection. It does not behove them to cling to their उपदेशक *Updeshaks*, to weaken the *Isht* of the Supreme Being *Rádhásoámi Dayál*, and to create mutual jealousy and antagonism. Such a behaviour would be a matter of great shame. It would bring slur on this Faith which has to cultivate and strengthen fraternal love among its followers. This is opposed to the ordainment or *Mauj* of the Supreme Being *Rádhásoámi Dayál*.

PART 9

INSTRUCTIONS FOR THE INITIATED

SECTION 1

THOSE WHO HAVE BEEN INITIATED BY SADHUS AND SATSANGIS

63. He who is desirous of meeting the true Supreme Being and attaining complete salvation, should, if possible, receive initiation from the *Sant Sat Guru* or the *Sádh Guru*. If they are not available, he may get initiated by a sincere and loving *Satsangí*, whether a householder or a recluse. Thus having been initiated, he should begin performing *Abhyás*. He should adopt *Rádhásoámi Dayál's Isht*, and increase love for and faith in His Holy Feet. By the grace of *Rádhásoámi Dayál* he will meet the *Sant Sat Guru* or *Sádh Guru* in due course.

64. If he has a longing for rendering *Sewá* (service), he may serve *Sádhus* and *Satsangís* of *Rádhásoámi Faith* with

body and riches. But the mind should be applied to the Holy Feet of *Rádhásoámi Dayál*.

65. The new initiate should not look upon the person who initiates him as his *guru*. Taking that person to be a practitioner of the *Surat Shabd Yoga*, he should attend his *Satsang* with love and affection. He may also serve him with body and wealth whenever he feels like doing so, provided that person is willing to accept such *Sewá* or service. Keeping the Holy Feet of *Rádhásoámi Dayál* as his *Isht* or goal, he should go on performing *Abhyás*. (spiritual practices). He should cherish the desire to meet the *Sant Sat Guru*. When, by *Mauj*, he finds Him, he should lavish his love upon Him.

66. On meeting with the *Sant Sat Guru*, the devotee will have internal experience. He will also feel greater bliss in *Satsang*. His doubts and misgivings will be removed easily. Love and faith in the Supreme Being *Rádhásoámi Dayál* and the *Surat Shabd Yoga* will go on increasing. In this manner he will gradually be able to recognise the *Sant Sat Guru*.

67. Some उपदेश करता *Updesh-Kartás* claim to be *gurus*. They want to exercise authority over their initiates. They prevent them from making further enquiries. No transformation is noticed in the condition of a true *Parmárthi* in their *Satsang*, i. e., the love for and faith in the Holy Feet of *Rádhásoámi Dayál* are not augmented. Indifference to and detachment from the world are not created. Such *Updesh-Kartás* should not be taken to be true *guru*. Their initiates will not secure true and complete salvation. In these circumstances the initiates should treat them as *Sádhús* only. They should continue their search for a perfect *Guru* for securing their उद्धार

Uddhár (salvation). As long as a perfect *Guru* is not met with, the Supreme Father *Rádhásoámi Dayál* will help the initiates as much as possible. Ultimately they will find the *Sat Guru*.

68. The *उपदेशी सतसंगी Updeshi Satsangí* (initiate) may continue to maintain his usual relations with the person who first initiated him, even after meeting the *Sant Sat Guru*. But if that person tries to wean him away from the *Sant Sat Guru* or put obstacles in his *Bhakti* (devotion) to Him, then he should report the matter to the *Sant Sat Guru*. With His permission, he may break off or relax intercourse with him.

69. If the *Updesh-Kartá* is sincerely interested in the welfare of soul, he will himself meet the *Sat Guru* and will also bring his initiates to Him. This will augment mutual love and affection among all, and strengthen their *Bhakti* (devotion) to *Rádhásoámi Dayál*. On the other hand, if that *Updeshak* is proud and avaricious and is not mindful of the welfare of his soul, then he will not meet the *Sat Guru* himself, nor allow his initiates to do so. He will oppose and quarrel with those of his initiates who do not obey him. It would be difficult to be on friendly terms with such an *Updeshak*. Sooner or later, the relationship with him must cease. But there will be no harm in this.

SECTION 2

ADVICE TO THE INITIATES OF SANTs

70. Those who have been initiated by the *Sant Sat Guru* or the *Sádh Guru*, should cultivate love for Him. They should attend His *Satsang* carefully. As they come to

practice), the worship and service of the *Sádh* or *Sat Guru*, if present, recitation of the holy books of *Rádhásoámi Dayál*, and cogitation on His discourses, is being regularly pursued. How can then idolatry find place there !

99. It is very essential and proper that a suitable building be constructed in memory of the August Founder of the *Rádhásoámi* Faith, and Revealer of *Surat Shabd Yoga*. This will enable the *Satsangís* of all the countries to assemble at the head-quarters of the Faith, where *Rádhásoámi Dayál* manifested Himself in the human form. They would meet there at some appointed time. Observing their love and devotion and spiritual progress, they would derive mutual advantage. There, they may also explain and understand the principles of the *Rádhásoámi* Faith. Thus they would strengthen the bond of love and fellow-feeling by cautiously giving out their spiritual experiences. This will augment their love and faith, mutual affection and spiritual unity. In this way they would all help in the propagation of their unique religion and its easy and unparalleled spiritual practice. For this purpose there can be no other suitable place than the *Rádhásoámi Bág*h (*Soámi Bág*h), where *Rádhásoámi Dayál* Himself stayed for some time, where His Holy *Samádh* has been erected and where His photo and other holy relics have been preserved.

100. It is, therefore, proper that all *Satsangís* should be present in *Ágrá* at this meeting which, at present, takes place annually. They may do so once in two years or a number of times in a year, as may be convenient to them. They should have the *Darshan* of the *Samádh*, photo and other holy relics. Participating in the *Satsang* which is held there daily, they may get their doubts removed, promote love and faith in their hearts, and obtain help in

their spiritual practices. Without *Satsang*, egotism, ignorance and indifference cannot be removed. Due progress in devotional practice cannot be achieved. Mutual love and affection amongst *Satsangís* of all places and countries cannot be created.

SECTION 3

UNBECOMING SPEECH AND BEHAVIOUR OF SOME SATSANGIS DUE TO IGNORANCE AND MISUNDERSTANDING. ADVICE TO THEM.

101. There are very few *Satsangís* who, on meeting with the *Sant Sat Guru* and recognizing Him to some extent, engender love and affection for Him. If such a *Satsangí* thinks and claims that because he has met with the *Sant Sat Guru* of the time, he does not stand in need of believing in any one else, then he is ignorant.

102. When a *Satsangí* joins *Satsang* and receives initiation, he does not have the faith in the *Sant Sat Guru* which he comes to have later on after attending *Satsang* and performing *Abhyás* for some time. At that time he has faith in the *Nij Swarúp* of the Supreme Father *Rádhásoámí Dayál*, which is infinite and endless. Thereafter his understanding and comprehension increased by attending *Satsang* and performing *Abhyás* and experiencing grace and mercy. He begins to believe that the *Sat Guru* is the *Nij Putra* (Special Son) and the Chosen One or the Beloved of *Rádhásoámí Dayál*. Some hold the view that *Sat Guru* is the *Deh Swarúp* (bodily or physical form) of *Rádhásoámí Dayál*, and *Rádhásoámí Pad* is His *Nij Rúp* (Real *Shabd* Form) and *Nij Dhám* (Original Abode). In both these cases, the eminence of the *Nij Swarúp* of *Rádhásoámí Dayál* remains supreme. In other words, *Nij Rúp* is Father and Reservoir

or Source, while the *Deh Rúp* (bodily or physical form) is *Nij Dhár* and *Nij Putra* (His Own Real Form or His Special Son). When a *Satsangí* has understood the importance and greatness of both the *Swarúps* (Forms) well, and if he is thoughtful and prudent, he will have the same love and affection in that *Deh Swarúp* (bodily or physical form) of *Rádhásoámí Dayál* which He first assumed when He promulgated the *Rádhásoámí* Faith and gave out the unique and easy method of devotion, that he has in the *Deh Swarúp* (bodily or physical form) of the *Sat Guru* of his time. But that Form is no more manifest. Therefore, the devotee should look upon His *Samádh*, *Bání*, *Bachans*, relics, photograph or picture with the same regard, reverence, love and affection, as he does with the photograph or picture of the *Sat Guru* of his time. The *Nij Rúp* (Real Form) of both the *Deh Swarúps* (bodily or physical Forms) is one and the same. It is eternal, undecaying and unchanging. *Deh Swarúps* (bodily or physical Forms) will, of course, be different, but the *Shabd* that pervades in them is the same. Hence if anybody shows disrespect to any of the *Deh Swarúps* (bodily or physical Forms), or considers It inferior, it is tantamount to showing disrespect to the *Nij Rúp* (Real Form), and considering It to be inferior. When such is the understanding and comprehension, how can the succeeding *Deh Swarúp*, (i. e., the present *Sant Sat Guru*), in whom the same *Nij Rúp* or *Shabd* resides, be pleased with him?

103. Such an understanding and behaviour indicate that that *Satsangí* has not at all understood and recognized the correct status and position of the *Sant Sat Guru* and His *Nij Rúp*. Otherwise he would not show respect to one *Deh Swarúp* (present *Sant Sat Guru*) and disrespect to another

(departed *Sant Sat Guru*). He would not have made any distinction between the two. On the other hand, he should understand that the living *Sant Sat Guru* was appointed as such by First August Personage. He was deputed here by the *Nij Rúp* (Original or Real Form). Hence आदि देह स्वरूप *Adi Deh Swarúp* (First August Personage) and the *Nij Swarúp* (Original Form) both are पिता स्वरूप *Pitá Swarúp* (Father) and the present *Sant Sat Guru Swarúp* (i. e., the *Sant Sat Guru* of the time) is पुत्र रूप *Putra Rúp* (Son). In all circumstances, greater respect is due to the *Pitá Rúp* (Father), and in no case it should be less. And if both are taken to be one and the same, even then love and affection for both should be equal. If, however, anybody shows less respect and reverence to the previous Form, it means that his understanding is deficient and shallow.

104. It is true that this kind of respectful behaviour, as described above, can be observed only when both the *Swarúps* (Personages) are manifest. When one of the *Swarúps* (Personages) has departed, such behaviour will automatically cease. But the same kind of respect and affectionate regard should be shown to the photograph, picture, *Báni*, *Bachan* or relics of the departed *Swarúp* (Personage) as is done in the case of the living *Sat Guru* (*Sat Guru* of the time).

105. The importance and eminence of *Nij Rúp* (Real Form) is great and will always be the same. All *Jívas* will first engender love for and faith in that *Rúp* when they join *Rádhásoámí* Faith. Thereafter, they will gradually recognise the *Sat Guru Swarúp* (the *Sat Guru* of the time) to some extent. They will accordingly generate love for and faith in Him. Until they fully recognise the living *Sant Sat Guru*

they will continue to pin all their love and faith in the *Nij Swarúp* (*Shabd Form*). As the goal and the destination and the ultimate haven of rest of all *Satsangís* is the same *Nij Swarúp* (*Shabd Form*) i. e., the *Rádhásoámí Pad*, the love for and faith in that *Swarúp* (*Form*) can never diminish. As regards the love for and faith in the *Sat Guru Swarúp* (i. e., the living *Sat Guru*), it will differ according to the understanding, comprehension and recognition of each. As such, it is not proper for any *Satsangí* to confine his love and affection only to the *Sat Guru Swarúp* (*Sat Guru* of the time). The distinction between the *Nij Swarúp* (*Original Form*) and *Deh Swarúp* (*Living Sant Sat Guru*) will always be there. The eminence of the *Shabd Swarúp* should be considered as greater than that of the *Deh Swarúp* (*Sat Guru* of the time). If anyone, having fully understood this point, considers both to be one and the same, even then his speech should be such that it does not smack of disrespect or indifference to any one of them. In all cases, the *Shabd Swarúp* will be pre-eminent. But, so long as the *Deh Swarúp* (*Sat Guru* of the time) is manifest, one should outwardly give pre-eminence to Him. Inwardly, however, the *Shabd Swarúp* as well as the *Deh Swarúp* (up to the point of the region of forms) should be respected. This is supported by what *Rádhásoámí Dayál* has said in the following *Shabd* :—

गुरु मोहि अपना रूप दिखाओ

Gurú mohin apná Rúp dikháo

Translation :—O *Guru* ! reveal to me your *Nij Rúp*.

यह तो रूप धरा तुम सरगुन, जीव उबार काओ ॥ १ ॥

रूप तुम्हारा अगम अगारा, सोई अब दरसाओ ॥ २ ॥

*Yah to Rúp dhará tum sargun, Jíva ubár karáo,
Rúp tumhárá Agam Apára, soí ab darsáo.*

Translation :—This Rúp (physical form) which you have assumed is *Sargun* (made up of three *Gunas*). It is for effecting redemption of *Jívas*. But your *Nij Rúp* is *Agam* (inaccessible) and *Apár* (boundless). May you show that Rúp to me ! (1 and 2)

देखूं रूप मगन होय बैठुं. अभय दान दिलवाओ ॥ ३ ॥
Dekhúñ Rúp magan hoya baithúñ, Abhaya dán dilwáo.

Translation :—I may see that Rúp and be absorbed in its ecstasy and bliss. Grant me the boon of being fearless (a considerably high spiritual status). (3)

यह भी रूप पियारा मोको, इसही से उसको समझाओ ॥ ४ ॥
Yah bhí Rúp piyára moko, is hí se usko samjháo.

Translation :—Doubtless this Rúp of Yours (physical or human form) is dear to me. But explain to me that Rúp (*Nij Rúp*) of Yours through this Rúp. (4)

बिन इस रूप काज नहिं होई, क्योंकर वाही लखाओ ॥ ५ ॥
Bin is Rúp káj nahin hoí, kyonkar wáhi lakháo.

Translation :—Nothing can be achieved without this Rúp. How else can that Rúp be seen ? (5)

ता ते महिमा भारी इसकी, पर वह भी लखवाओ ॥ ६ ॥
Tá te mahimá bhárá iskí, par wah bhí lakhwáo.

Translation :—That is why, the importance of this Rúp is great. But graciously show me that Rúp as well. (6)

वह तो रूप सदा तुम धारो, याते जीव जगाओ ॥ ७ ॥
Wah to Rúp sadá tum dháro, yáte Jíva jagáo.

Translation :—That Form of Yours is eternal. This form you assume for reclaiming the *Jíva*. (7)

यह भी भेद सुना मैं तुमसे, सुरत शब्द मारग नित गाओ ॥ ८ ॥

Yah bhí bhed suná main tumse, Surat Shabd Márag nit gáo.

Translation :—This secret was also revealed by You. You always sing the glory of the Surat Shabd Yoga. (8)

शब्द रूप जो रूप तुम्हारा वामें भी अब सुरत पठाओ ॥ ९ ॥

Shabd Rúp jo Rúp tumhárá wámen bhí ab Surat patháo.

Translation :—Let my Surat be merged in Your Shabd Rúp as well. (9)

डरता रहूं मौत और दुख से, निरभय कर अब मोहि छुड़ाओ ॥ १० ॥

Dartá rahún maut aur dukh se, nirbhaya kar ab mohi chhuráo.

Translation :—I am always afraid of death and afflictions. Now make me fearless and free me from them. (10)

दीन दयाल जीव हितकारी, राधास्वामी काज बनाओ ॥ ११ ॥

Dín Dayál Jíva hitkárí, Rádhásoámi káj bandáo.

Translation :— O Rádhásoámi ! You are Dín Dayál (the refuge of the lowly) and Benefactor of all. Accomplish my task.

106. Such devotees and Satsangís as have acquired full faith in the Sant Sat Guru of the time, are very few. The remaining ones have love and affection for the Sat Guru according to the degree of their belief. Some of the neophytes take Him to be only an उपदेश करता Updesh-Kartá and practitioner, and, respect Him accordingly. They have full faith in the Nij Swarúp, i. e., in the Holy Feet of Rádhásoámi Dayál. It is, therefore, proper and necessary for high class Satsangís to be careful in their speech and behaviour concerning Rádhásoámi Dayál's Ádi Swarúp (First Human Form) and His relics and memorial etc., and the Swarúp of the Sat Guru of the time, and the articles in His use, as per directions given above. They should refrain from talking before every body about the

singleness of their devotion in a manner likely to show disrespect for any of the *Swarúps* (Forms).

107. *Satsangís* are at liberty to have as much love and regard for the *Sat Guru Swarúp* (Living *Sant Sat Guru*) and render to Him as much *Sewá* (service) as they like. But they should take care that, in no case, there is the least want of respect and reverence for the *Adi Deh Swarúp* (First Human Form or First August Personage) or the *Nij Swarúp* (*Shabd Swarúp*) of *Rádhásoámi Dayál*. There should be no disrespect to them in their outward behaviour. If they act up to this principle, they will be the recipient of the grace and mercy of the *Nij Swarúp*, *Ádi Deh Swarúp* and the *Sat Guru Swarúp* of the time. If they act otherwise due to their careless and disrespectful speech and behaviour they would be deprived of the grace and mercy of one or the other Form. There would be some setback in their *Bhakti* (devotion) also. Their understanding and comprehension will also remain somewhat low and perverse.

108. In short, a'l true and devoted *Satsangís* and, in fact, all *Satsangís*, of whatever category they may be, should maintain amity and concord among themselves. All should adopt the *Isht* (goal) of one and the same *Nij Swarúp* of the Supreme Being *Rádhásoámi Dayál*. They should show love, affection and reverence to the *Sant Sat Guru* of the time, according to their understanding, comprehension and belief. As regards उपदेशक *Updeshaks*, be they householders or ascetics, they should also be looked upon with love and affection, according to their position. This is subject to the condition that they are not selfish, proud and conceited. In view of the fact that the *Isht* of all is one, viz., *Rádhásoámi Dayál*, their original home is the same,

viz., *Rádhásoámi Dhám*, and their real guide is also the same *Báni* and *Bachans* of *Rádhásoámi Dayál*, there must be mutual love, affection and amity.

109. Initiation may have been received through different persons ; but the instructions, teachings and the modes of practices are the same for all. Therefore all the उपदेशक *Updeshaks* * and उपदेशी *Updeshís* † must behave with love and affection towards one another whenever they meet in the *Darbár* of *Rádhásoámi Dayál*. Similarly, whenever *Satsangís* chance to meet elsewhere they should do so affectionately, and treat all as brothers. They should not harbour selfishness, enmity and jealousy, because, this is the habit and practice of the worldly people. *Parmárthis* should behave differently. They should be frank, loving and compassionate towards all *Jívas* in general, and *Satsangís* in particular, without any distinction of caste, creed, nationality and colour.

PART II

INCARNATION OF THE SUPREME BEING. ITS NECESSITY.

110. Some people, due to their ignorance and low understanding, think that an Incarnation cannot be the Supreme Being or that the Supreme Being cannot be contained in human form. This view is not correct as it would appear from the following illustration :—

When there is a flow of tide, the waves arising from the ocean, flow for hundreds of miles into the river. After some time, they return to the ocean. All the time,

* *Updeshak* = One who initiates or grants initiation to the applicants.

† *Updeshi* = initiate.

these waves are part of the ocean, or they are ocean itself. They are never separated from the ocean ; and this ocean surrounds or envelops a large part of the earth. On withdrawal, it again becomes one with the ocean. In the same way, Incarnation is a Wave of the Supreme Being. Emanating from the boundless Ocean of spirituality, it flows through *Brahmánḍ* and takes location in *Pinḍ*. For the time, this Wave remains in *Pinḍ*, it is not separated from the Ocean. Several times, during day and night, it withdraws (in *Abhyás*) and merges in the Ocean. Again the Wave rises and, passing through *Brahmánḍ*, takes its seat in *Pinḍ*. Thus, this Wave is never limited or bounded like the *Pinḍ* (human body). It is all the time one with the Ocean, and is boundless and limitless like the Ocean.

111. It is quite clear from the above illustration that the general notion that when the Wave of the ocean-like Supreme Being descends to *Pinḍ*, It becomes limited, is wrong and erroneous. It is correct in the case of ordinary human beings that their spirit cannot by itself revert to the Ocean and become one with It. But it is wrong to apply this in the case of an Incarnation, because all His centres are kinetic. At one moment He is one with the Ocean and at another, just like a current in *Pinḍ*. He is not distinct and separate from the Ocean. There is nothing to separate Him from the Ocean.

112. Whenever such an Incarnation appears, He is the Supreme Being Himself in the human form. Thus the glory and eminence of the Incarnation and the Supreme Being are the same. But it is difficult to recognize an Incarnation. It is not in the competence of human beings with limited and trivial intellect, to realize or understand the status of an Incarnation. This will, to a greater or lesser degree,

be done by him who attends His *Satsang* with love and affection for some time, and experiences His grace and omnipotence within himself by performing internal practices, or by him to whom He Himself grants this by His grace. Generally, He behaves like ordinary human beings. He never makes the least show of His powers, nor does He reveal Himself to anyone. How can then a man know about His status ?

113. The question why it was necessary for the Supreme Being to incarnate, and whether by His descent to *Pind*, His region became vacant, may be answered as under : —

When the ocean, at the time of flow of tide, spreads to hundreds of miles beyond its shores, it is not emptied or shifted to any other place. Simultaneously it is at both the places. The size of the ocean is neither increased nor decreased. Similar is the case with the Incarnation. The **सिंध स्वरूप** *Sindh Swarúp* (Oceanic Form) remains as It is.

114. Now as regards the necessity of an Incarnation. No one can know the real secrets of the Supreme Being, unless He Himself reveals the same. Also no one is aware of the *Bhakti* (devotion) inculcated by the Supreme Being as *Sant*. He Himself reveals it. This mission cannot successfully be fulfilled by His *Nij Rúp* (*Shabd* Form). Nobody can take instructions and directions internally, nor can he know as to who is speaking or giving instructions and directions within him. He cannot understand and comprehend the discourses unless he hears them from some person. The preceptors of all the religions prevalent in the world groped in the dark. They were not aware of the real secrets of the Deity and of the region they attained. After meeting with the *guru*, they came to know

about these matters. After performing *Abhyás* and combating with *Man* and *Máyá*, they attained to that region. Thereafter they taught the devotion pertaining to that region and revealed the mysteries thereof to their followers. But none of them knew the secrets of the Supreme Being *Rádhásoámi Dayál* and His Region. The preceptors of all the religions stopped short somewhere within the limits of *Máyá*. The secrets of *Sat Purush Rádhásoámi Dayál*, His Region and the practices for reaching there were given out by the Supreme Being *Rádhásoámi Dayál* Himself when He incarnated in this world. He explained His devotion to all those who accepted His teachings. He Himself made them perform these practices and granted them the gift of *Prem* (love).

115. The human soul is stationed very low in *Pind*. Therefore, human beings cannot hear the voice of the *Nij Rúp* of the Supreme Being. Even if He were to descend to give some message, people would raise all sorts of doubts and misgivings and would not believe it. They would not be prepared to act up to it. The Supreme Being observed that all of the *Jívas* were entangled in the region of *Máyá*. They did not know the whereabouts of the Original Home, nor did they know their Creator. Nobody could go there, nor did anyone come to know the Path and how to proceed. The Supreme Being was then graciously pleased to incarnate as *Sant*. He revealed His secrets and taught how to reach His Abode. It now behoves *Jívas* to understand and accept the *Báni* and *Bachans* of *Rádhásoámi Dayál* and to begin performing *Abhyás* accordingly. They should augment their love for and faith in His Holy Feet by attending *Satsang* and performing *Abhyás* daily. One day their task will be

accomplished by the grace of *Rádhásoámi Dayál*. They would get out of the region of *Máyá* and find abode in *Dayál Desh*, and attain to everlasting आनंद *Anand* (bliss). If they fail to do so, they would continue to assume some physical form in the region of *Máyá*, and undergo pains and pleasures. They shall never attain true salvation, i. e., they will not be able to get admittance into *Dayál Desh*, nor obtain perfect and eternal *Anand*.

116. Those who are taken to the Region of *Sat Purush Rádhásoámi* by the grace of the *Sant Sat Guru*, cannot return to this region again. The bliss and joy of that Region is so immense and enrapturing that they would not be able to give it up, and turn their attention to the region of *Máyá*.

117. The answer to the question if there have been incarnations of *Brahm* also is in the affirmative. If it were not so, no one would have known fully even the secrets of the region of *Brahm*. Whenever *Brahm* appeared as *Yogí* or *Yogeshwar*, the secrets and mysteries of his region and the creation below it were revealed ; and *guruship* was started. Full incarnations of *Brahm* appear only rarely. But his कला *Kalás* (emanations) appear now and then. They look after the creation of this world.

118. *Sants* frequently appear in this creation, but they do not manifest themselves. They do not start *Satsang*, nor do they promulgate *Sant Mat*, unless it is so ordained by *Rádhásoámi Dayál*.

119. The *Sant Sat Guru* is empowered to appoint any one as *Sant*, after making him attend *Satsang* and perform *Bhakti* or devotion. Whosoever is so chosen is verily very fortunate.

Discourse 6

THE TASK SHALL NOT BE ACCOMPLISHED UNTIL
GURUMUKHTÁ IS ATTAINED, i. e., UNTIL INTENSE
LOVE IS ENGENDERED FOR RÁDHÁSOÁMÍ
DAYÁL'S HOLY FEET.

1. The Supreme Being *Rádhásoámi Dayál* does not stand in need of anything from anybody. But he, who loves Him, will derive great benefit. He will be relieved from all pains and pleasures pertaining to the body and from the pangs and torments of births and deaths.

2. Everybody, in this world, is attached to something. A man works attentively and hard to achieve what interests him. He applies his body, mind and riches in the service of a person whom he loves. He gets pleasure and comfort in his company.

3. Having learnt from an adept the secrets and whereabouts of the *Dhám* (Abode) of *Rádhásoámi Dayál* and of the Path leading thereto, he, who engenders love for His Holy Feet and performs necessary spiritual practices for meeting Him, will get some internal bliss and happiness. As he makes progress, bliss and happiness will go on increasing. He will also experience the grace and mercy of his Beloved *Rádhásoámi Dayál*.

4. One should have faith in the Holy Feet of *Rádhásoámi Dayál* with love and affection. That is to say, one should believe that He is the Supreme Being, Omnipotent, and the Reservoir of Love and Joy. This belief will be acquired by attending *Satsang* of the *Sat Guru* and performing spiritual practices given out by Him.

5. Love will be generated by hearing of the supremacy of *Rádhásoámi Dayál* and observing that the body and the world are perishable. On listening to the discourses in *Satsang* it will transpire that none, but *Rádhásoámi Dayál*, is true friend and well-wisher of the *Jíva*, to help him in adversity and prosperity. This world, its pleasures and objects and the physical bodies are not lasting. They shall have to be left one day. Every body stands in need of one who can help him at that time. The Supreme Being *Rádhásoámi Dayál* and the Current emanating from His Holy Feet, which is present within everyone, alone can do this.

6. The Supreme Being *Rádhásoámi Dayál* is the Creator and Prime Mover of the entire Creation. Yet He is beyond and detached from everything. Hence one, who engenders true love for His Holy Feet, will also one day get detached from all. Through His grace and mercy, one will reach His Abode and attain the supreme bliss and joy of His *Darshan*.

7. But the above is subject to one condition. In as much as *Rádhásoámi Dayál* is the Creator and the highest of all, one must love Him the most. This cannot be achieved all at once. But he who engenders love for His Feet and gradually augments it by attending *Satsang* and performing internal practices, will surely be able one day to accord priority to the love for His Holy Feet. Then alone will his task be completed.

8. As a result of such a strong love, the devotee will, by performing *Abhyás*, get nearer and nearer to *Rádhásoámi Dhám* every day. He will experience His grace, mercy and omnipotence. According as love and faith increase, his progress will be quickened, and bliss and joy

will also increase. Such a loving devotee is called a **गुरुमुख** *gurumukh*. He alone will rest in *Rádhásoámi Dhám*. He will attain to perfect bliss by getting *Rádhásoámi Dayál's Darshan*.

9. So great is the attachment of a woman with her husband that for his sake, she leaves her family and kinsmen. His pleasure is her pleasure. She feels comfort in the company and service of her husband. Although she has affection for every member of her own and her husband's family yet the principal object of her love and affection is her husband. If necessary, she leaves even her son, and willingly chooses to remain with her husband. Although in fact, she does not perform the *Sumiran* and *Dhyán* of her husband, yet, because of her intense love and affection for him, his form is implanted in her heart. At all times, his love and the desire to serve him well up in her heart.

10. Verily he is fortunate, who has strong love for the sublime Feet of *Rádhásoámi Dayál*. He, whose love and attachment in the Holy Feet of *Rádhásoámi Dayál* exceed the same for his family, kinsmen, and the objects and pleasures of the world and go on increasing day by day, is **गुरुमुख** *gurumukh*. He alone will attain the Highest Abode.

11. It is not impossible or very difficult to generate this kind of love. It is observed that people not only love wife and children. In some cases, persons who are not related to each other are attached to such an extent that it seems they are but one soul. They have greater attachment for their friend than for all of their near and dear ones and wealth and property. They maintain it throughout their lives.

12. Similarly, some persons are engrossed in a particular pleasure or addicted to some vice, such as drink, gambling and prostitution. This particular pleasure is the *summum bonum* of their life. They do not even care for their family and kinsmen, wealth and property, body and soul & honour and self-respect.

13. In a short, a person, who is strongly attached to an object, or pleasure, whole-heartedly applies himself to its fulfilment. He casts away all considerations for his family, kinsmen, caste-fellows, honour, reputation, body, mind, wealth, etc. He is not afraid of the calumny of the world. No sense of shame can deter him from his pursuit.

14. No wonder, therefore, if a devotee, for the sake of his spiritual welfare and salvation, engenders unusual love and regard for the Supreme Being *Rádhásoámi Dayál*, the *Guru*, and the loving devotees. He applies his body, mind and wealth to the attainment of *Parmárth*. It does not behove worldly people to scoff at him. On the other hand, he deserves to be lauded. Whatever he does should be deemed to be proper and right. The people of the world should, if possible, emulate him. They should make their life useful by engaging in some *Parmárthí* activity such as *Satsang*, *Sewá* and *Bhajan*. But it is a pity that the worldly people are ever ready to calumniate and intimidate *Parmárthís*, without finding out the truth. While they never care to take notice of those who are going astray.

15. It is right, that genuine love cannot be generated without getting some inner experiences and realizing bliss. A true *Parmárthí* must first engender love for the Holy Feet of the Supreme Being *Rádhásoámi Dayál* by attending

Satsang. He should perform, for some time, the *Abhyás* of *Sumiran* and *Bhajan* as given out by Him. He will, then, by His grace, be surely vouchsafed some bliss internally. Then love and faith will also develop gradually. As he gets greater bliss internally, his love and faith will go on increasing.

16. Devoted *Satsangís*, who practise, with love, the devotional exercises of *Rádhásoámi Dayál*, constitute, as it were, a part of His body. Hence he who wants to serve Him, should serve such devotees. *Rádhásoámi Dayál* will reward this *Sewá* by augmenting his love and devotion.

17. If, by good luck, a person meets with the *Sant Sat Guru*, he should regard Him as the *Deh Swarúp* (bodily form) of *Rádhásoámi*. The *Sewá* which a loving *Satsangí* renders Him with zeal, will be reckoned as *Sewá* done to *Rádhásoámi Dayál* Himself. It will be rewarded by *Rádhásoámi Dayál* in the form of the *Sant Sat Guru*. He will grant him greater love internally and greater bliss in *Abhyás*.

18. As love is generated and augmented for the Holy Feet of the *Sant Sat Guru*, the love for and faith in the Holy Feet of the *Nij Swarúp*, i. e., the Supreme Being *Rádhásoámi Dayál*, will be increased and strengthened. With the help of the *Swarúp* (Form) of the *Sant Sat Guru*, the mind and spirit will be easily withdrawn in *Abhyás*. They will gradually rise higher and higher.

19. The only external form of worship that is prescribed in *Rádhásoámi* Faith, is the worship of the *Sant Sat Guru* with love. His *Swarúp* (Form) which manifests within an *Abhyási* in *Dhyán*, is चैतन्य *Chaitanya* (spiritual) and

अकाल Akál (eternal). This Swarúp will accompany the Abhyási up to the region of form, colour and demarcation, in a subtler and subtler and more and more refulgent form. It will take him to the true Formless Region which is beyond form, colour and demarcation.

20. For internal worship, it is the Nij Rúp of the Sant Sat Guru. It is all शब्द Shabd and प्रकाश Prakásh (light). The internal worship consists in listening intently to the internal Sound and elevating the spirit along with it. Unless there is intense love for the external form of the Sant Sat Guru, the Shabd Swarúp will not manifest itself as it should, nor will there be intense love for it. In other words, the ascension of the spirit will take place with the help of the external form of the Sant Sat Guru, provided there is strong love for it.

21. In short, until the Sant Sat Guru is met with, there cannot be intense love for and faith in the Holy Feet of Rádhásoámi Dayál, nor can the spirit be elevated beyond the regions of Máyá. However, it is proper and desirable for true Parmásthís to engender love for and faith in the Holy Feet of Rádhásoámi Dayál and continue performing devotional exercises of Dhyán and Bhajan with the help of some loving Satsangí. If they have true yearning, they will surely meet with the Sant Sat Guru sooner or later. Then, by His grace and mercy, love for and faith in both the internal and external forms will go on increasing and thus their task will be completed one day.

Discourse 7

ADOPTION OF GURUMUKH-ANG IN THE HOLY FEET
OF RÁDHÁSOÁMÍ DAYÁL

1. By attending *Satsang* carefully and intelligently, one would acquire the belief in the existence of the true Supreme Being, *Sat Purush Rádhásoámi Dayál*. One would further understand that all *Jívas* are His अंश *Anshas*, like the sun and its rays ; and that the entire creation has been evolved and is sustained by the current emanating from His Feet.

2. By attending *Satsang*, it would also be clear that these are the three grand-divisions in Creation :—

First is the *Rádhásoámi Dayál's Desh* where there is no *Máyá*. In this Creation, there is nothing but *Sat* (true and eternal). In *Rádhásoámi Dhám*, there is no cover. Below it, up to *Sat Lok*, the covers are *Sat*. It is because of this that the Creation thereof is immortal, undecaying and supremely blissful. There is not the least trace of *Kái* (decay and change), anguish and pain.

In the Second grand-division *Máyá* appeared in a pure form. It covers the pure spirituality of this division. Due to this, there is great happiness and very little pain in this creation. Births and deaths take place after very long intervals. The creation is subtle and fine. The denizens are सतो गुणी *Satoguní* to a great extent, रजो गुती *Rajoguní* to some extent and तमो गुनी *Tamoguní* to a very little extent. But it is not advisable for a devotee bound for the region of *Rádhásoámi Dayál* to linger here and get entangled in the happiness of this division. If he does so, his progress to his Real Abode, *Rádhásoámi Dhám*, would be blocked.

In the third grand-division, मलीन माया *Malin* (impure) *Máyá* covers the spirituality. Due to this, there is much pain and suffering in this creation, bliss and happiness are very little, and births and deaths take place at short intervals. A pilgrim to the *Rádhásoámi Desh* should not be attached to this creation also. He should behave in a legitimate way, just to the extent it is absolutely necessary. This would ensure his progress and all ties and bonds, internal as well as external, would be gradually loosened. He would not be beset by such obstacles, pain and pleasure as might affect his progress and entry to his real abode.

3. By attending *Satsang*, it would also be comprehended that the Supreme Being *Rádhásoámi Dayál* or the Current emanating from His Holy Feet is the Creator, Mover and Sustainer of the whole creation, and that the entire creation is under the authority of His Feet. Hence there is nothing novel and strange in accepting His protection and *Saran*, because He is the real Mover and Protector.

4. A sincere devotee must first be convinced of the veracity and correctness of the three things described above. He should see that the world and its pleasures and objects are perishable. He ought to have the desire to attain true and complete salvation. He would like to be saved from the pains and pleasures of recurrent births and deaths. Such a devotee must engender love for and faith in the Holy Feet of *Rádhásoámi Dayál*. He should have firm and true determination to reach His *Dhám* (Abode). Without love and yearning, nobody can meet with anyone nor can anybody move towards him. Hence if the resolution to reach the Highest Abode is not firm and sincere, the devotee is likely to be detained and entangled somewhere in the way. For this reason his object will not be achieved.

5. There are three classes in the *Bhakti* (devotion) and love for the Holy Feet of *Rádhásoámi Dayál*. First is the relationship of स्वामी सेवक *Soámi-Sewak* (master and servant). Second is that of पिता पुत्र *Pitá-Putra* (father and son). Third is that of स्त्री पति *Stree-Pati* (husband and wife or lover and beloved).

6. In the first case, the predominant element is fear and respect for the power and glory of the Master. In the second case devotee mainly relies on His grace and mercy. In the third case love for the Holy Feet of the Beloved predominates. Of course in all these, these feelings are present, the difference lies in the predominance of one of them.

7. प्रेमी प्रीतम भाव *Premí Pritam Bháo* (to regard *Rádhásoámi Dayál* as Beloved Lord) is attained after attending *Satsang* and performing *Abhyás* and *Sewá* internally and externally, for a pretty long time. As the loving devotee receives bliss and joy, both internal and external, and experiences grace and mercy, his love for and faith in the Holy Feet will go on augmenting. In that condition all the actions of his Beloved, whether pleasing to the mind or not, will be liked by the lover. He will never lose faith in his Beloved. In other words, his love will remain the same, whether he is in comfort or suffering. It will go on increasing daily. Vide the following couplets :—

अगर मेहर से शहद देवे' तुम्हे ।
 मुनासिब समझ ज़हर देवे' तुम्हे ॥
 तू खुश हो के ले और सिर पर चढ़ा ।
 तू चुप हो के पी और कह यह सदा ॥

कि धन २ हैं धन २ हैं सतगुरु मेरे ।

उतारेंगे भौजल से बे-शक परे ॥

Agar Mehar se Shahad dewen tujhe

Munásib samajh zahar dewen tujhe.

Tú khush ho ke le aur sir par charhá

Tú chup ho ke pee aur kah yah sadá.

Ki dhan dhan hain dhan dhan hain Sat Guru mere

Utárenge bhaujal se be-shak pare.

Translation :—In His grace and mercy, the *Sat Guru* may give you honey. If He thinks proper He may give you poison. You should cheerfully and gratefully accept whatever He gives. You should drink it quietly and say, “*Sat Guru* be praised : My *Sat Guru* be praised. He shall surely redeem me from this thralldom.”

8. Devotees of the first and second categories are somewhat inclined towards the world, its objects, pleasures, their family and kinsmen. Prosperity and adversity affect them. But they never lose love and faith altogether. They regain their position in a short time by introspection or recitation of the *Báni* or performance of *Abhyás*. They continue their efforts to augment love and faith. They examine their defects, feel sorry, and repent at their predicament. They pray for grace and mercy.

9. He alone is गुरुमुख *gurumukh* to whom *Parmáarth* is a matter of the highest importance. He, after full deliberation, believes that the Supreme Being, *Rádhásoómi Dayál*, is the highest of all and the most estimable to be loved. All other attachments are subservient. He

considers the objects and pleasures of the world as obstacles and impediments in internal progress. He, therefore, attends to them only to the extent it is absolutely necessary. Such a person will alone attain the status of a perfect *gurumukh* and be relieved from all anxieties and worries. In short, from the moment he becomes a *gurumukh*, he is under the care and protection of the Supreme Being, *Rádhásoámi Dayál*, Who, in His grace and mercy, will help him to progress onwards. He will, one day, admit him to His High Abode and make him happy.

10. The Abode of the Supreme Being *Rádhásoámi Dayál* is the highest, separate and distinct from all, and extremely pure. It is the Reservoir of Love and Bliss. There is not the least trace of the desires and impulses which arise in *Pinḍ* and *Brahmáṇḍ* due to the association with material objects. Hence he, who wishes to reach that Abode, must get rid of these desires and impulses. This can be done by attending *Satsang*, internally and externally, whereby the mind and spirit would be purified and elevated. Therefore, it behoves a प्रेमी अभ्यासी *Premí Abhyásí* to perform *Abhyás* according to the technique of *Sants*, to secure the grace and mercy of the *Sant Sat Guru, Rádhásoámi Dayál*, and to undergo necessary transformation. In other words, he should attain purification and enhance his love day by day. It is only then that he would be fit to get admittance into that Abode.

11. The Supreme Being *Rádhásoámi Dayál* is above the entire creation. Therefore one, who desires to have His *Darshan* in His Abode, should gradually reduce one's

worldly attachments and strengthen one's love for Him. Then only will one reach and abide there. If worldly desires still lurk in the mind, it will be difficult to proceed and ascend. It is, therefore, necessary to reduce and cast off all desires except the one of meeting Him. *Rádhásoámi Dayál* will Himself, by His grace, help a true devotee to achieve this.

12. All true *Parmáthis* should accept the above teachings, try to attain the utmost purification, give up worldly nature and reduce their worldly desires and impulses. They should be pre-eminently attached to the Holy Feet of the *Sant Sat Guru* and *Rádhásoámi Dayál*, and firmly determined to reach His Abode. This will enable their object to be gradually achieved. One day their *Surat* (spirit) will get admittance into *Nij Dhám* (Real Abode) and will enjoy eternal bliss.

13. This task cannot be properly done without the *Dayá* and help of *Rádhásoámi Dayál*, for the *Jívas* are feeble, and *Man* and *Máyá* are very powerful in *Pinḍ* and *Brahmánḍ*. If a sincere devotee has firm determination to secure his true salvation, *Rádhásoámi Dayál* will certainly fulfil his desire by his grace and mercy. He will remove all obstacles of *Man*, *Máyá*, *Kal* and *Karam*, augment his love for the Holy Feet, remove from his heart all desires for material objects and pleasures, and completely detach him from them one day.

Discourse 8

TRUE VEDÁNTÍS, i. e., YOGÍ GYÁNÍS, WHO REACHED
BRAHM PAD AFTER PENETRATING THE SIX
CHAKRAS. THE GYÁNÍS OF TODAY ARE
MOSTLY VÁCHAK (SOPHISTS). TRUE
SALVATION CANNOT BE HAD IN
THEIR COMPANY.

1. Due to wide-spread learning now-a-days, वाचक ज्ञान Váchak Gyán (sophistry) is very much in vogue. Ascetics as well as householders, without any regard to their Adhikár (fitness), read a few books on Gyán (Vedánt) and become Sufís and Gyánís. Really speaking, there is very little improvement in their condition. The nature of most of them continues to be like that of the worldly people, as before. They become much conceited and proud of their knowledge of Vedánt. It, therefore, appears proper to write something about true Gyánís, so that by comparison, an idea of the low status of Váchak Gyánís may be formed ; and true Parmárthis may be saved from them and from harm.

2. Yogí Gyánís are those who, by performing the Sádhná (Abhyás) of Prán (breath control), penetrated the six Chakras and reached Brahm Pad. Observing from there that Brahm is all-pervading in the lower regions, they merged themselves in the लक्ष रूप Lakhs Rúp of Brahm and lost their individuality.

3. These Yogí Gyánís have prescribed five forms of उपासना Upásná or worship ; first, that of Ganesh at the Gudá Chakra ; second, that of Vishnu at the Nábhi Chakra ; third,

that of *Shiva* at the solar plexus or the heart centre ; fourth, that of *Átmá*, i. e., *Shakti*, at the *Kanth Chakra* ; and fifth, that of *Parmátmá* or *Súraj Brahm* at the sixth *Chakra*. They went beyond it and merged in *Chidákásh*.

4. As regards the *Yogeshwar Gyánís*, they crossed *Sahas-dal-kanwal* and reached *Trikutí*, i. e., the *Omkár Pad*. They merged in the *Laksh Swarúp* of *Omkár Pad* which is formless. Rare among them merged in the *Pár Brahm Pad* which is the *Daswán Dwár* of *Sants*. From there, they observed that *Chaitanya* (pertaining to the *Pár Brahm Pad*) pervaded the entire creation below. They saw that *Pár Brahm* expressed himself in all the forms in creation. Hence they felt pleased and contented.

5. These *Yogí* and *Yogeshwar Gyánís* have sung highly the praises of the *Brahm Pad* in their *Báni* (compositions) and *Bachans* (discourses). They said that *Brahm* is omnipresent. It is his light and refulgence that pervade all the *Loks* (worlds or regions). And what is visible is his manifestation.

6. According to them *Brahm* may be attained through the practice of *Pránáyám* or *Astáng Yoga*. They have described the mode of practices and the rules of conduct in details in their books.

7. They also stated that *Upásná* (worship) is the first essential. When it has been successfully completed, the following four stages will be attained. The first is वैराग्य *Vairágya* (detachment). The second is विवेक *Vivek* (discrimination between reality and illusion). The third is खट सम्पत्ति *Khat Sampati* (six qualifications) consisting of (i) सम *Sama*, or equanimity, (ii) दम *Dam* or control, (iii) उपरति *Uparti* or renunciation, (iv) तितिक्षा *Titikshá* or patience, (v) श्रद्धा *Shraddhá* or faith and

(vi) समाधानता *Samádhántá* or application to God. The fourth is मुमोक्षता *Mumokshatá* or desire for emancipation. It is only after this that the उपासक *Upásak* (worshipper) or the मुमुक्षु *Mumukshu* (one striving for emancipation) will be qualified for reading the books on *Gyán*.

8. They laid great emphasis on the fact that he who has not fully acquired the four stages described above, would not be entitled to read the books on *Gyan* (*Vedánt*). But if any one does so, he would only harm himself. That is to say, hearing, reading and repeating the words of *Gyán*, without first performing *Upasná* (worship or devotion), will be fatal to him. He will become a वाचक *Gyáni* *Váchak* *Gyáni* (mere talker) and get conceited. He will, therefore, not achieve redemption.

9. The same *Yogí Gyánís* have also said that there are five कोश *Koshas* (sheaths) or covers in the human body. The seat of the spirit is in the fifth kosh or beyond it. So, until these covers or sheaths are penetrated by the performance of *Abhyás*, an *Abhyási* (devotee) would not have *Darshan* (vision) of his own form. These *Koshas* or covers are (1) अन्नमई कोश *Anna-mayí Kosh*, (2) प्राणमई कोश *Prán-mayí Kosh*, (3) मनोमई कोश *Mano-mayí Kosh*, (4) विज्ञानमई कोश *Vigyán-mayí Kosh*, and (5) आनन्दमई कोश *Anand-mayí Kosh*.

10. It is quite evident that according to *Yogí-Gyánís*, the realization of spirit is possible after the planes of mind and intellect have been crossed. On the other hand, the *Váchak Gyánís*, while seated at the plane of senses in the physical body, believe themselves to be *Átmá* (spirit), *Parmátmá* (superior spirit) or *Brahm*. This belief of theirs is wrong. The true *Gyánís* have denounced it.

11. There is not the least doubt that *Átmá* (spirit entity) pervades the entire physical frame through its currents. These currents vitalize the mind, senses, etc. But the seat of the *Átmá* (spirit) whence these currents issue, is quite distinct. So, unless an *Abhyásí* secures access to it, by penetrating through all the covers he cannot attain to his real form. Nor can he get due *Anand* (bliss) of that region. He would not acquire control over his mind and senses, leave alone access to the *Parmátmá* or the *Brahm Pad*.

12. *Váchak Gyánís* have merely read about the principles of *Vedánt* in the books, and understood them to some extent. They have either not performed any kind of internal *Abhyás* (practices) at all, or if they have done so, they have not gone beyond *Sthúl* or *Súksham Sharir* (physical and astral bodies). Hence it is wrong on their part to claim to be *Atmá* or *Parmátmá* or *Brahm*, because they have not reached those stages. They simply acquired book knowledge and formed wrong notions, and, in consequence, became conceited. Their conduct and behaviour are like those of the worldly people who have not read books on philosophy or heard of the principles of *Vedánt*. Hence they have suffered, and injured their cause.

13. *Váchak Gyánís* hold that as *Brahm* is all-pervading, there could be no question of coming or going anywhere. They consider that *Abhyás* (performance of practices) is necessary to this extent only that the mind may acquire some quiescence. Thereafter they practise 'thought' or अहंग्रह '*Aham-grah*', i. e., अहं-ब्रह्म '*Aham-Brahm*'. 'Thought' means to negative the entire existence; i. e., "I am not this, I am not that, and there is nothing but *Atmá* or *Brahm*; and I am that *Brahm*". They strengthen this thought.

In “*Aham-grah Upásná*” they consider themselves to be *Brahm*, and the rest of the creation to be illusory or unreal. They strengthen this very belief. Some of them perform साधना *Sádhná* of दृष्टि *Drishti*, i. e., the practice of fixing sight on some object. They consider the light, which they happen to see in this practice, to be the light of *Átmá* (spirit or soul). They concentrate all their faculties on this light and think that they get the *Darshan* (vision) of *Átmá*. In order to quiet the mind, some of them perform अज्ञपा जप *Ajapá Jáp*, in the beginning, for some time. This consists in the *Sumiran* (repetition) of ओंग सोहंग ‘*Ong Sohang*’ with the incoming and outgoing breath. Some of them perform the practice of listening to *Shabd* (sound), in a haphazard way. They practise this for a few days ; and then give it up, thinking that *Shabd* is मायक *Máyak* (pertaining to *Máyá* or matter). They consider it proper to perform this practice for a few days just to calm the mind. But because *Máyá* and all that pertains to it are false and unreal, they think it proper to discard the practice of listening to *Shabd* and to concentrate upon *Brahm* alone.

14. The *Sádhans* (*Abhyás* or practices) described above are not sufficient for effecting the salvation of the soul. Unless some appropriate *Abhyás* is performed for translating and elevating the spirit entity to regions beyond that of *Máyá*, विचार *Vichár* (thought) and अहंग्रह उपासना *Aham-grah Upásná*, which are performed at the plane of mind and senses, can be of no use for reaching the निर्मल चैतन्य देश *Nirmal Chaitanya Desh* (purely spiritual regions). *Nirmal Chaitanya Desh* is the real home of the spirit entity. It is beyond *Máyá* and is the highest of all.

15. There is no doubt that *Chaitanya* (spirit-energy) is everywhere. But, on account of being wrapped in covers

of *Máyá*, it is not uniformly distributed. This is the reason why *Yogí Gyánis* differentiated between विशेष चैतन्य *Vishesh Chaitanya* (concentrated form of spirit-force) and सामान्य चैतन्य *Sámánya Chaitanya* (diffused spirituality). Where there is *Vishesh Chaitanya*, *Máyá* is subtle or tenuous. In the region of *Sámánya Chaitanya*, *Máyá* preponderates. The *Sámánya Chaitanya* (diffused spirituality) cannot function without the aid of *Vishesh Chaitanya* (superior form of spirit-force). The *Chaitanya* or spirit which is hidden under covers cannot function *suo motu*.

16. *Pind* (the human body) is the microcosmic replica of *Brahmand*. *Chaitanya* or spirit is not uniformly distributed even in the physical body. Superior powers are in the brain, which is the highest and the first division. In the second division, extending from the neck to the waist, the powers are inferior. When there is withdrawal of spirituality towards the head or brain due to some illness such as delirium, the powers pertaining to the second division are rendered useless. They cease to function. During sleep also, when there is some withdrawal of the spirit-current towards the brain, the sense-organs cease to function. There is no particular power assigned to the third division comprising the portion below the waist, except that of locomotion. Even this is derived from the brain. The functioning of the second and third divisions is dependent upon the current of spirit coming down from the first division. The first division has *Vishesh Chaitanya* (superior form of spirituality); and the second and third have *Sámánya Chaitanya* (ordinary spirituality).

17. Likewise, the spirituality of the earth is *Sámánya Chaitanya*. It cannot function (germinate and grow) unless it receives help from its *Vishesh Chaitanya*, the sun, through

its rays in the form of light and heat. Hence this व्यापक चैतन्य *Vyápak Chaitanya* (diffused spirituality) is of no use. As it is all the time being used up and dissipated in the functioning of this region and is enveloped in *Máyá*, he, who is associated with it or absorbed in it will also be involved in this wrangling. He will not be liberated from the cycle of births and deaths.

18. The sun, in comparison with the higher sun around which it revolves along with its satellites, is *Sámánya Chaitanya* ; and the higher sun is its *Vishesh Chaitanya*. In the same way, beyond two still higher Suns, there is *Sat Purush*. राधास्वामी पद *Rádhásoámí Pad* is still higher up. This may be called महा विशेष चैतन्य *Máhá Vishesh Chaitanya*. Both these regions are in the *Nirmal Chaitanya Desh* (purely spiritual division), beyond the limits of *Máyá*. There bliss is eternal. Because there is nothing but *Chaitanya*. And *Chaitanya* is अ.नं.द. स्वरूप *Ánand Swarúp* (blissful).

19. Therefore, unless one crosses, one after another, all the regions of *Vishesh Chaitanya* and reaches the region of *Mahá Vishesh Chaitanya* by performing *Abhyás*, one cannot attain to true and perfect salvation. That is to say, until one goes beyond the limits of *Máyá*, one cannot get emancipation from births and deaths, and pains and pleasures.

20. The region to which the *Jívas* must repair to enjoy everlasting and eternal bliss, is immeasurably distant from his seat in the body. In between, there are innumerable stages or resting places. Hence as long as one does not reach *Dayál Desh* by performing *Abhyás* under the guidance of a *Shabd Abhyásí Guru*, who knows the mysteries of *Shabd*, one will not achieve true and perfect salvation or redemption from births and deaths.

21. The *Yogí Gyánís* of yore have stated that there are three *Swarúps* (forms) of *Brahm*, viz., शुद्ध ब्रह्म *Shuddha Brahm*, साक्षी ब्रह्म *Sakshí Brahm* and माया सबल ब्रह्म *Máyá Sabal Brahm*. Accordingly, until and unless one attains to *Shuddha Brahm Pad* (region of *Brahm* and *Brahm* alone, distinct from the entire universe), one cannot become a *Yogeshwar Gyáni*. For securing emancipation, it is essential to quit the regions of *Máyá* and to reach the *Shuddha Brahm Pad*. Thus there are gradations in *Brahm*, caused by the admixture of *Máyá*. Although the same *Brahm* pervades through all the gradations, yet it is imperative for release from births, deaths, *Kál*, anguish, pain, etc., and for the attainment of *Ánand* (bliss) and *Mukti* or redemption (as understood by *Yogí Gyánís*), to leave the lower regions and to rest in the highest one, viz., the region of *Shuddha Brahm*.

22. From the above, it is clear that the statement of *Váchak Gyánís* that "As *Brahm* is all-pervading, there is no question of coming and going anywhere", is quite wrong. Because of this they cannot achieve salvation at all, even of the order of *Yogí Gyánís*.

23. Similarly, the *Yogí* and *Yogeshwar Gyánís* have spoken of four अवस्था *Awasthás* (states), viz., जाग्रत *Jágrit* (wakefulness), स्वप्न *Swapna* (dream), सुषुप्ति *Sushupti* (sound sleep) and तुरिया *Turiyá* (beyond *Shushupti*). They have laid down that one ought to secure access to *Turiyá* and *Turiáteet* * by performing *Abhyás*. But *Váchak Gyánís* have cut down *Turiyá*. They say that the *Chaitanya* which pervades the three states or conditions, is itself *Turiyá*. In other words, they do not require the

* *Turiyateet* = beyond *Turiya*.

translation of spirit entity to a region beyond these three conditions. Therefore they are even ignorant of the pure state to which the spirit attains in the regions of *Turiyá* and *Turiyáteet*. They remain confined to the region pertaining to the state of wakefulness. Hence they are under the sway of their mind and senses. That is why their *Gyán* or knowledge consists merely in talking.

24. The *Váchak Gyánís* repeat the सिद्धांत वचन *Siddhánt Bachans* (principles enunciated by the *Yogís* and *Yogeshwars*). But, being ever confined to the regions of *Máyá*, their condition would never improve. They will never secure true *Ánand* (bliss) of *Brahm*.

25. The great harm the *Váchak Gyánís* are doing is that they have aversion for *Upásná* (worship) or *Bhakti* (devotion). They declare that *Máyá* is false, and the entire creation, having name and form, is perishable. Hence they despise them. Although they are themselves engaged in all the activities pertaining to the body, they wander from place to place for sight-seeing, fairs, entertainments, etc., and they read and recite books on *Gyán* (*Vedánt*) yet they say that all these things are sheer delusions. They argue that as nothing really exists except *Brahm* and as we are ourselves that *Brahm*, then who else is there to be worshipped. Where is the necessity of *Upásná* (devotion), when, in reality, there is no one else except *Brahm*.

26. Some of the *Gyánís* make the hyperbolic assertion that no creation was, in fact, brought about nor does one exist. They say that whatever they see or hear is all illusion. But actually, they regard their body and form and the entire objective world as real. It is only in order that they may not have to practise devotion, they talk glibly

that the entire creation and activities are illusory, although this profession does not conform to their practices.

27. In consequence, these *Váchak Gyánís* are devoid of 'Guru's and God's love, respect and awe. They do whatever they like, without restraint, i. e., they are swayed by their mind and senses. Considering themselves to be *Brahm*, they think that nothing can affect them. On closer observation, however, their life and conduct appear to be of the same order or even lower as that of the learned men of the world. They always seek people, having pelf and power, who may obey and entertain them. When available, they indulge in pleasures without restraint.

28. If these *Váchak Gyánís* had even an iota of the bliss of *Átmá* (soul), their life and conduct would not have been of the kind it is generally found to be, as described above.

29. The cause of these defects and blemishes is that *Váchak Gyánís* do not practise *Upásná* or *Bhakti* in the Holy Feet of the *Guru* and the Supreme Being. They have not acquired the four साधन *Sádhans* (stages) which must precede the study of books on *Gyán*. These साधन *Sádhans* are the gifts of God, and cannot be acquired without performing उपासना *Upásná* * and meeting with the उपास्य *Upásya* †. These *Váchak Gyánís*, from the very beginning, discard *Bhakti*, considering that all that has name and form is false. They have no respect for either ईश्वर *Íshwar* (God) or गुरु *Guru*. Taking *Brahm* to be omnipresent, they do not perform any *Abhyás* for translating and

* Serving, service, worship, adoration, religious meditation.

† One who is served, worshipped, i. e., *Guru* and God.

elevating their spirit entity. Such an *Abhyás* would have transformed their worldly nature and mind. They become proud and negligent on hearing and memorising the सिद्धांत द्वाचन *Siddhánt Bachans* (aphorisms of *Vedánt*). They do not see their own defects. If any body pointed out the same to them, they would fly into rage.

30. How deeply these *Váchak Gyánís* are in deception and delusion. This has done them great harm. They were debarred from attaining to the *Brahm-Pad*. Taking themselves to be *Brahm* they became arrogant and self-conceited. So much so, that if any body points out their mistake and explains the right and true Path of salvation they do not listen to him at all. On the contrary, they call him misguided and deluded. They frown upon him and become hostile. For this reason they cannot be corrected and redeemed.

31. The goals of *Yogís* and *Yogeshwar Gyánís*, viz., the *Brahm* and *Pár-Brahm Pad*, respectively, are situate within the limits of *Máyá*. It is because of this, that *Yogeshwar Gyánís* gave priority to *Gyán*, and merged in the लक्ष स्वरूप *Laksh Swarúp* of *Brahm* or in the formless *Brahm*. They saw that at the time of प्रलय *Pralaya* and महा प्रलय *Mahá Pralaya* (dissolution and great dissolution of the creation), the वाच्य स्वरूप *Váchya Swarúp* (manifest form) of *Brahm* disappears. Hence they concluded that the *Váchya Swarúp* of *Brahm* is not eternal. When the *Váchya Swarúp* of *Brahm* disappears the creation of that region also disappears. Hence the उपासक *Upásaks* (worshippers) of *Brahm* cannot acquire stable and eternal state of emancipation, nor can they be freed from transmigration. Hence they considered उपासना *Upásná* necessary only to the extent that, by performing

Bhakti, the मुमुक्षु *Mumokshu* (one who desires liberation or emancipation) may cross the स्थूल *Sthúl*, सूक्ष्म *Sukshm* and कारण *Káran* creation and reach the presence of the उपास्य *Upásya*, i. e., the region of *Brahm* (*Brahm Lok*). In this manner, he may acquire purification and be able to merge in the लक्ष स्वरूप *Loksh Swarúp* of *Brahm* or अरूप *Arúp* (formless) *Brahm*. Thus he may attain ज्ञान-पद *Gyán Pad*. They hold that if one does not secure access to the *Gyán Pad*, and remains engaged in *Upásná*, or stopped in the region of the *Upásya*, one would not be freed from transmigration.

32. For proper *Upásná*, one needs must know the *Nám* (name), *Rúp* (form), *Leelá* (activity) and *Dhám* (region) of his *Upásya*. When it was observed that *Nám* (name) and *Rúp* (form) are *Máyak* and are subject to dissolution, it was considered only logical that those, who are engaged in this *Upásná*, cannot attain to perfect salvation or be released from births and deaths. Therefore *Yogeshwar Gyánís* thought that *Bhakti* was necessary only to the extent that the रूपवान् रचना *Rúpwán Rachná* (creation having form) may be crossed. They attached greater importance to the *Laksh Swarúp* (of *Brahm*) where apparently release from births and deaths are had. The *Mumokshu* (one desirous of liberation or emancipation) goes beyond *Nám* (name) and *Rúp* (form) and merges in the *Laksh Swarúp* or the सिन्ध स्वरूप *Sindh Swarúp* (ocean-like form) of *Brahm*. This is called *Gyán* or true emancipation or salvation.

33. Accordingly *Gyán*, i. e., the attainment of निज अरूप पद *Nij Arúp Pad* (the stage where there is no form), was given priority over *Upásná*, i. e., *Bhakti*. The implication is that the *Upásak* (devotee or worshipper)

reaches *Brahm Lok* (the region of *Brahm*), and is stationed near or in the presence of his *उपास्य Upásya* or *भगवंत Bhagwant* (*Brahm*), and obtains the bliss and joy of his *दर्शन Darshan*, and thus becomes happy for a long time. But it is certain that at the time of *Pralaya* (dissolution) or *Mahá Pralaya* (great dissolution), *Brahm* and his region will be withdrawn and annihilated. Then the *Upásaks* of *Brahm* (worshippers of *Brahm*) would also be subjected to change, and shall have to come in the cycle of births and deaths. For this reason, *Gyánis* considered *Bhakti* as inferior to *Gyán* and showed disrespect to it. In the case of *Abhyásis*, however, it was considered necessary to perform *Bhakti*. But when *Upásná* was completed and the *Upásak* had reached the region of his *Upásya* and attained the four *Sádhanas* by having the *Darshan* of his *Upásya*, *Bhakti* was no longer necessary for him. What remained to be achieved was *Gyán*. By listening to and understanding the *Bachans* of *Siddhánt*, and daily performing the practice of merging in the *Laksh Swarúp* or *Arúp Pad* of *Brahm*, they merged their residual self (what remained after performing *Bhakti*) in the *Siddhánt Pad* (goal) and identified it with the *Nij Arúp Brahm* (formless *Brahm*).

34. On the other hand, when *Váchak Gyánis* heard the *Bachans* of *Siddhánt* and read what has been described above, they discarded *Bhakti* from the very beginning. They themselves assumed the position of *Brahm*. They propounded the theory that in *Bhakti* there is *त्रिपुटी Tripurí* or trinity of *Upásya*, *Upásak* and *Upásná*. Hence there is duality. Therefore there is no release from births and deaths. On the other hand in the case of *Gyán*, there is nothing but *Brahm*. Neither world nor births and deaths.

exist. This is how they discarded *Nám* and *Rúp* from the very beginning, without first passing through the creation of *Nám* and *Rúp*. In other words, they declared the entire creation from the *Váchya Swarúp* of *Brahm* downwards, as perishable and false, and advocated the futility of performing *Upásná*. The result was that they remained where they were. While still at the plane of mind and senses, they began to talk of *Siddhánt*, and of the distinction between *Váchya* and *Laksh Swarúps* of *Brahm*. Subscribing to *Laksh Swarúp*, they began to scoff at *Premí Parmárthis* who were engaged in *Bhakti* and internal *Abhyás* for reaching the real formless. They declared that devotees would not be released from the cycle of births and deaths, nor will they secure perfect salvation because they did not possess *Gyán*.

35. A scrutiny of the speech and behaviour of *Váchak Gyánís* would show that they did not properly weigh the writings of their *Ácháryas*, viz., the *Yogí* and *Yogeshwar Gyánís*. They paid no attention to what they had said regarding *Upásná* and internal *Abhyás*. Without going beyond the creations of the three worlds by practising *Abhyás*, they took the ultimate goal to be granted and intellectually fixed it as their objective. They believed that it was verbally or intellectually possible to deny the existence of that creation and to reach beyond it. They also considered it possible to attain the ultimate goal, or to attain perfection by simply thinking that they had merged in the *Laksh Swarúp* and were one with it. Thus they became victims of great deception and caused great harm to themselves. They did not escape the cycle of Eightyfour. Neither they attained the bliss and happiness of *Brahm Lok* by performing *Bhakti*, nor did they merge into the *Laksh Swarúp* of *Brahm* through *Gyán*.

36. The reason of this deception is that the *Váchak Gyánís* accepted *Brahm* to be all-pervading and *Máyá* and its creation to be false, as it had been stated and claimed by their *Acháryas*. They went even so far as to believe that the creation does not exist at all, nor did it exist in the past. They considered that they themselves and all else are the same *Brahm*. In their view the bondage of the *Chaitanya* with mind, body and senses, and its inclination towards the world are illusions. They asserted that their illusion could be removed simply by listening to the discourses on *Siddhánt* or *Gyán*, by thinking that they, being *Chaitanya*, are unalloyed, and by strengthening this idea by the practice of thought or अहंग्रह उपासना *Aham-grah Upásná*. And that there is no necessity for performing *Bhakti* or any other *Abhyás*, because, according to them, there is no such thing as coming and going. But the fact is that *Máyá* and its creation, do exist in the regions of *Máyá*, and they shall continue to exist there. Therefore by simply denying their existence one cannot be released from them, unless one goes across the bounds of *Máyá*. Hence the *Váchak Gyánís*, who pre-supposed that *Máyá* is false and non-existent and an illusion, were deceived. They remained within the limits of *Máyá*, and did not escape births and deaths. In case they are reminded of the teachings of *Yogeshwars*, according to whom it is necessary to penetrate the six *Chakras* of *Pinđ* and to go beyond to *Brahmánđ*, their mind revolts. This is due to the fact that their mind is adapted to secure the highest object without working for it and undergoing hardship. In these circumstances, their mind cannot accept the words of *Sants*, who teach the practices for attaining to *Dayál Desh* which is beyond *Pinđ* and *Brahmánđ*. It is, therefore, clear that the followers of *Sants* can have no meeting ground with *Váchak Gyánís*.

37. *Sant Sat Guru* has access to the Abode of the true Supreme Being *Sat Purush Rádhásoómi Dayál*. He says that *Niranjan* and *Jyoti* are rays or drops who have emanated from *Sat Purush*. Both these current, first took location in the *Daswán Dwár* of *Sants*, where they came to be known as *Purush Prakriti*. This region is the origin or top of *Trilokí* (three worlds). As *Máyá* was in the seed form here, *Yogeshwar Gyanís* could not notice it and took this region to be *Shuddha* and *Pár Brahm*. Proceeding farther downwards, these two currents halted at *Trikutí* where they were called *Máyá* and *Brahm*. From here appeared the subtle matter of the creation of the three worlds. Descending still below, these currents stopped at *Sahasdal-kanwal*, where they assumed two distinct forms, known as शिव शक्ति *Shiva Shakti* and ज्योति निरंजन *Jyoti Niranjan*. From this region issued forth the currents of five *Tattwas* (elements) and three *Gunas* (qualities) which together evolved the creation of the lower regions, i. e., of gods, human beings and चार खान *Chár Khán* (four classes of existence). It would now be clear that the region of *Sants* is much higher than *Pár-Brahm*. There is not the least trace of *Máyá* there. Even the subtlest form of *Máyá* was removed from there and cast down below. That region is *Nirmal Chaitanya Desh* (purely spiritual division or degree) and *Mahá Suddha Dhám* (region of highest purity). There, spirit is in an un-adulterated form. As the *Chaitanya* or spirit is highly blissful, the very essence of that creation is *Chaitanya* (spiritual) and *Ánand* (blissful). It always remains the same. In this very region is the *Nij Dhám* (Real Abode) of *Sat Purush Rádhásoómi*, the true Supreme Being.

38. Supreme Being *Rádhásoámi Dayál* is *Upásya* or the object of worship for *Sants*. He is the Fountain-head of *Nirmal Chaitanya* (pure spirit), *प्रेम Prem* (love) and *अमृत Amrit* (ambrosia). *Surat Chaitanya* (spirit entity) is His *Ansha*. Thus the Lord of *Sants*, viz., the Supreme Being, His *Dhám*, the *Dayál Desh* and *Bhakti* of His Holy Feet which is the current of Love, are all imperishable and undecaying. His *Ansha*, the *Surat*, is also immortal and undecaying. But, having descended in the region of *Máyá*, being tied down to body, mind and senses, and having entertained desires for the objects and pleasures of *Máyá*, it has to undergo pains and pleasures in the world. The body is made of the materials of *Máyá*, every part of it is changing all the time and it is subject to births and deaths. It is not in a state of stability. Therefore *Surat* (spirit), being entangled with the body, is also involved in recurrent births and deaths. It cannot get rid of them, unless it reverts to its Abode after being initiated in the secrets of the true Supreme Being *Rádhásoámi* and His Abode. During the course of its journey back home it will go on releasing itself from the material bondages it has assumed in the various intervening regions. The cycle of births and deaths is confined to regions lying below *Dayál Desh*, where *Chaitanya* is mixed with *Máyá*. Therefore, when *Surat* gets out of the bounds of *Máyá* by performing *Abhyás*, the anguish and pain, caused by *Kál*, come to an end. On reaching its real home *Surat* attains to everlasting *Ánand* (bliss). On getting the *Darshan* of the true Supreme Being *Rádhásoámi Dayál*, it becomes eternally happy.

39. The *Bhagwant* (Lord) of *Sants* and His *Dhám* (Abode) are immortal and undecaying. Love and

devotion are performed to Him in all conditions. Therefore, *Sants* have spoken highly of *Bhakti* (devotion). It is to be performed from beginning to end. So long as the *Surat* (spirit) does not reach the Original Abode and obtain the *Darshan* of Beloved *Rádhásoámí Dayál*, by the performance of *Abhyás*, its *Bhakti* (devotion) is called भेद भक्ति *Bhed Bhakti* * when the *Surat* (spirit) merges in and unites with the Holy Feet of *Rádhásoámí Dayál*, its *Bhakti* (devotion) is called अभेद भक्ति *Abhed Bhakti* †. On reaching the Original Abode, the *Surat* acquires the capacity to unite with or separate from the Holy Feet of the Supreme Being and to enjoy the bliss of His *Darshan* at will. *Sants* have not used the word “*Gyán*” in their vocabulary, because, according to them the individuality of the spirit is always there. That is to say, the *Surat* (spirit) acquires the ability to merge its individuality in the Holy Feet of the Supreme Being when it so desires. It can, likewise, separate itself and enjoy the bliss of His *Darshan*. On the contrary, when *Brahm-Gyánís* merged in the *Laksh Swarúp* of *Brahm*, they lost their individuality. They could neither separate themselves again, nor could they retain consciousness of their individuality or that of the *Laksh Swarúp* of *Brahm*. Because, they had lost their individuality altogether.

40. *Sants* hold that because the true *Yogí* and *Yogeshwar Gyánís* remained within the limits of *Máyá*, they did not attain perfect salvation, irrespective of whether they knew

* *Bhed Bhakti* = distinguishable devotion in which the devotee and the object of devotion are distinguishable.

† *Abhed Bhakti* = Non-distinguishable devotion.

this fact or not. So far as *Máyá* extends, creation and dissolution as also births and deaths will continue. These may occur either frequently or at long intervals or at the time of *Pralaya* and *Mahá Pralaya* (dissolution and great dissolution). As regards *Váchak Gyánís*, they did not attain salvation of any degree whatsoever, because they remained confined to the plane of mind and senses in *Pinḍ*. They did not really acquire the four *Sádhans*, nor did they have due love or yearning for the *Váchya* and *Laksh Swarúps* of *Brahm*. While living, they did not penetrate the covers of *Máyá* intervening between them and *Brahm*, and go beyond. They could, at the most, go as far as *मनाकाश* *Manákásh* (mind-sky), provided they were not slaves of their desires, either worldly or *Parmárthí*. After some time, they would descend and assume human body. Thus the cycle of transmigration continues ever.

41. In contrast to *Gyánís*, a follower of *Sants* performs *Bhakti*. Relying on grace and mercy he performs the *Abhyás* of *Surat Shabd Yoga* and crosses the bounds of *Máyá*. He gets admittance into *Dayál Desh* and reaches the August presence of the Beloved *Rádhásoámi Dayál*, thereby attaining to everlasting bliss and happiness. He is permanently released from the pains of recurrent births and deaths, and all bodily sufferings. It is significant that his spirit entity ever retains its individuality, on account of which he can enjoy the infinite refulgence of the true Supreme Being, and the bliss of His *Darshan*.

42. *Sants* speak highly of *Prem* and *Bhakti* (Love and Devotion) prescribing their observance from the beginning to the end. This is due to the fact that their *Upásya*

(Lord) and His *Nij Dhám* (Real Abode) are imperishable. While the *Upásya* of *Yogí* and *Yogeshwar Gyánís* and his region are subject to change and decay. Hence devotion to him cannot be everlasting. They (*Yogís* and *Yogeshwars*) saw no way of escape and release except by adopting *Gyán*, i. e., merging in the *Laksh* or the formless *Brahm*. They, therefore, laid great emphasis on *Gyán* and gave priority to it. Considering *Bhakti* (devotion) as a temporary or inferior *Sáadhan* (method), they scouted it, and totally discarded it in the end. As regards the *Váchak Gyánís*, they rejected devotion from the very beginning, being misguided by the writings of true *Gyánís*. They seized upon the *Siddhánt Bachans* and practised 'thought' etc. The result was that they remained where they were, for they took *Brahm* to be all-pervading and saw no necessity of translating or elevating their spirit entity. They relied upon their own efforts and did not get the protection of the Supreme Being.

43. *Máyá* and its ramifications dominate this world and the physical body. *Kám* (desire), *Krodh* (anger), *Lobh* (greed), *Moh* (attachment) and *Ahankár* (egotism), and mind and senses are in power. They are tormenting all the *Jívas*, including even the angels. *Jíva* is extremely weak. Without the help and support of the Almighty Being *Rádhásoámí Dayál* and the *Sant Sat Guru*, he cannot perform the *Abhyás* by which he may gradually be released and detached from *Máyá Desh*, i. e., *Pinđ* and *Brahmánđ*. His *Surat* (spirit entity) cannot be elevated to higher regions. It cannot defeat its foes and cross over even the limits of *Máyá* and reach the *Nij Desh* of *Sants*. It cannot attain to the everlasting bliss and happiness in the eternal region.

44. *Váchak Gyánís* have not attained any of the four *Sádhans* (stages), not even true and perfect *Vairágya* (renunciation). How can these poor souls get an upper hand over their mind and senses, and do anything for the welfare of their soul. They have learnt only to bandy words and discuss about *Váchya* and *Laksh* forms of *Brahm*. They have become extremely egotistic by presuming that they are *Brahm*. Having been denied *ब्रह्मानन्द* *Brahm-ánand* (the bliss of *Brahm*), they roam about hither and thither in fairs and amusements. One can see this for oneself. A person with a grain of commonsense can see from their conduct and behaviour, that they are devoid of *ब्रह्मानन्द* *Brahm-ánand* (bliss of *Brahm*). No good can come of mere reading and teaching of books on *Gyán* and sheer speculation. It would make them more proud and conceited so that they would indulge in the desires and impulses of their mind and senses without check.

45. It is, therefore, advisable for the *Satsangís* of *Sants* not to associate with *Váchak Gyánís* who are *अद्वैतवादी* *Advait-vádís* (monotheists) and deride *Bhakti* and do not perform any *Abhyás* except contemplation and *अहंग्रह* *Aham-grah* (I am *Brahm*). They (*Satsangís*) should not read their writings except once ; just to know what they contain. Otherwise, by hearing their words of indifference and conceit, they would become lazy and careless. They will be rendered unfit for performing *Abhyás* of *Sants*. Thus there would be setback in their salvation.

46. There are also *Vedántís* or *Gyánís* or *Sufís* who are *द्वैतवादी* *Dwait-vádís* (dualists). They do not discard *Bhakti* (devotion). They perform some internal *Abhyás*

for their purification such as these. The अजपा जाप *Ajapá Jáp* which consists in repeating the Name with inhalation and exhalation of breath. Performing *Pránáyám* mentally. The practice of converging sight. Striking the heart-centre with Name. Listening attentively to the ten kinds of *Shabds* given in पतंजलि योग शास्त्र *Patanjali Yoga Shastra* *. Taking *Brahm* to be all-pervading like ether or sky, to contemplate upon *Chaitanya* or luminous sky. There would be no harm if in the beginning a person associates with this class of *Gyánís*, for such time as he is unable to find a *Sant* or *Sádh Guru*. But this is subject to the condition that he is a sincere *Parmárthi*. He carefully watches the condition of his mind to see how far it applies to ब्रह्मानन्द *Brahm-ánand* (bliss of *Brahm*). Such a person would attain purification by associating with these *Gyánís*. But the benefit of elevation of spirit can in no way be obtained except by the performance of *Surat Shabd Yoga* of *Sants*. Hence, when by good luck he meets with *Sant Sat Guru* or *Sádh Guru*, it is proper for and incumbent upon him to give up all other associations and to apply only to the *Satsang* of the *Sant Sat Guru* or the *Sádh Guru*, and to perform with love and devotion the *Abhyás* of *Surat Shabd Yoga* according to His teachings. It is only then that his *Surat* will first gradually leave *Pinḍ*. Thereafter it will pass through *Brahmánḍ* or *Brahm Desh*, and reach *Dayál Desh* of *Sants*. There his *Surat* will attain to perfect bliss of the *Darhsan* of the true Supreme Being *Rádhásoómi Dayál*. The Supreme Being is अकह *Akah* (indescribable), अपार *Apár* (fathomless), अनंत *Anant* (unending) and अविनाशी *Avináshí* (imperishable). His Abode is immortal and

* Patanjali was famous sage who had written aphorism of Yoga philosophy. His treatise is known as Patanjali Yoga Shastra.

eternal. Its bliss is also अनंत *Anant* (unending), अपार *Apár* (infinite) and अमर *Amar* (everlasting). The *Surat* (spirit entity) which gets admittance there becomes अमर *Amar* (immortal).

47. The difference between the religion of Yogeshwars and that of Sants is that the former stopped one stage below. Their goal was within the limits of *Shuddha* (pure) *Máyá*, i. e., *Brahmánḍ*. Therefore they could not secure complete redemption from the cycle of transmigration. They had again to come down after *Pralaya* (dissolution) or *Mahá Pralaya* (great dissolution). On the other hand, Sants went beyond the limits of *Máyá*, viz., beyond *Brahmánḍ*. They secured abode in *Nirmal Chaitanya Desh* (purely spiritual division), the region of the Supreme Being *Rádhásoámi Dayál*. As regards *Váchak Gyánís*, they did not believe in the elevation of the spirit entity, i. e., going beyond or crossing the limits of *Máyá Desh*. Therefore they remained stuck up in the region of impure *Máyá*, viz., *Pinḍ*. They merged in *Manákásh* (mind-sky) which they took to be *Brahm* or *Átmá*. Although they fixed their goal to be *Brahm*, yet they could not know about the *Nij Dhám* (real abode) of *Brahm* which is situated in *Brahmánḍ*. Hence their status was of a much lower order, and they continued to take births at short intervals.

Discourse 9

MIND AND SPIRIT SHOULD BE ELEVATED
PATIENTLY. ABHYÁS SHOULD BE PERFORMED
PROPERLY, WITHOUT DISTURBANCE.

1. The practitioners of *Rádhásoámi* Faith should perform *Abhyás* daily with yearning, zeal and regularity. They should first fix their mind, spirit and sight at the third *Til* for four or five minutes. Thereafter they should direct and fix their attention at the first or second stage, and listen to *Shabd*. In the practice of *Dhyán*, they should, fix their sight and attention at that very spot and think of the *Swarúp* (Holy Form). It matters not when the *Swarúp* would appear. They should not apply pressure while raising the mind and spirit. They should, in a natural and easy way, withdraw their mind, attention and sight upwards and fix them at the first stage with the help of *Shabd* or *Swarúp*. They should avoid all worldly thoughts and must not give rise to any impulse or urge, whether of the world or of *Parmáarth*. If they observe these instructions, they are sure to get some bliss and joy of *Shabd* or *Swarúp*.

2. If, at the time of *Abhyás*, yearning and enthusiasm are absent, the *Abhyási* should first read with attention two *Shabds* of चित्तवर्नी *Chitáwani* (admonition) and वैराग्य *Vairág* (renunciation) and two *Shabds* of Love. Thereafter he should perform *Abhyás*. Keeping his faults in view, he should humbly pray at the Holy Feet of *Rádhásoámi Dayál* for grace and mercy. Thereafter he should begin practising *Bhajan* or *Dhyán*.

3. If even then the mind continues to indulge in reveries, the *Abhyási* should perform *Dhyán* along with

Bhajan. While sitting in the posture of *Bhajan*, he should contemplate on the *Swarúp*. Simultaneously he should also direct his attention to *Shabd*. If, in spite of this, thoughts and reveries do not cease, he should also begin performing *Sumiran*. By this, the mind would be able to apply itself to *Abhyás* without being disturbed.

4. If even then thoughts and reveries continue to trouble the *Abhyási* and the mind does not properly apply itself to *Bhajan*, he should, at the time of *Bhajan*, sing the verses of Love either internally or a little audibly. This is sure to remove thoughts and reveries. Then some bliss of *Bhajan* and *Dhyán* will be felt.

5. If inspite of all this, the mind remains indifferent and goes on raising profitless thoughts and reveries, the *Abhyási* should leave *Bhajan* and *Dhyán*, and perform *Sumiran* with emotion. Some purification will be achieved by this. If he performs *Dhyán* or *Bhajan*, or both together, for some time, he would notice some beneficial results.

6. If, at any time, the mind totally refuses to apply itself to any of the above practices or remains indifferent, the *Abhyási* should recite slowly or a little audibly, five *Shabds* relating to the secrets of the Path and elevation of mind and spirit carefully, with attention on their meaning. He should fix his mind, attention and thought at the various stages as they are described in the *Shabds*. He should repeat every verse or couplet four or five times or even more. He should all the time keep his attention fixed at the stage referred to in that particular verse. Recitation of this kind gives somewhat the same benefit as the practices of *Bhajan* and *Dhyán*. But care should be taken that no worldly or *Parmárthí* thoughts rise in the mind.

7. If none of the practices enumerated above can be performed properly, it is evident that the mind is extremely impure and under the stress of *Karams*. The remedy is that the *Abhyási* should carefully attend *Satsang* for some time, perform the service of loving devotees and *Sádhs* and listen to and cogitate upon their *Bachans* and those delivered in *Satsang*. It is only thus that in course of time, purification can be attained and yearning created. This will enable the practices, described above, to be performed properly.

8. It is just possible that a person may not get an opportunity to attend *Satsang* and perform *Sewá* (service) and *Abhyás* for some time. Such a person should perform *Sumiran* and *Dhyán* for five or six minutes at a time, every hour or after every two hours. He should close his eyes, and fix his mind, spirit and sight at the first stage. This he may do, wherever he may be, or whatever he may be doing, or in whatever posture he may be, or even when he is lying in bed. During the short period of five or six minutes, the mind will not wander nor will it give rise to thoughts and impulses. If this practice is performed ten or twelve times a day, the total time devoted to this undisturbed *Abhyás* would come to about an hour or so. Sooner or later, the practitioner will certainly get some bliss and joy of *Abhyás*. Its effect will be felt almost all the time. By thus performing *Bhajan* and *Dhyán* for five or six minutes at a time, the mind will become steady and get some bliss and joy at the usual time of daily *Bhajan* and *Dhyán* also. In this way daily *Abhyás* will also be done properly in due course. As the *Abhyás* of five or six minutes will be performed several times in the day, mind and senses will be purified soon. Bliss and joy will also go on increasing gradually.

9. If while performing *Bhajan* or *Dhyán*, the *Abhyási* becomes oblivious of the world and the body but remains conscious within, then this should be taken to be a sign of proper performance of *Abhyás*. But in case drowsiness supervenes, so that the practitioner loses consciousness of both states, then it is advisable to stop the *Abhyás* and open the eyes, just before this condition occurs. If lethargy is not shaken off, he should get up and walk a little, and then again sit in *Abhyás*. If drowsiness again overtakes him, he should repeat the above-mentioned expedient. But if even then drowsiness persists, he should give up *Abhyás* altogether at that time.

10. *Abhyás* should be performed for at least half an hour or twenty minutes at a time. Out of *Bhajan* and *Dhyán*, one should perform that *Abhyás* to which one's mind applies, for a longer period. But both the practices should be performed twice daily. As far as possible no day should pass without *Abhyás*.

11. Ordinarily, *Abhyás* should be performed in the morning and evening. There is no restriction as regards bath, ablution and place. One should make oneself comfortable and may use soft cushions. If one has to answer the call of nature, one may first ease oneself and then sit in *Abhyás*. The *Abhyási* should see that there is no noise or disturbance near about him, and that no non-Satsangí is there. No one should disturb or touch the *Abhyási* when he is performing practice. In case of necessity one should call him.

12. An ardent devotee may perform *Abhyás* at any time before meal or two or three hours after it. He may do so at any place for any length of time, from ten minutes to an hour and a half. When by grace and mercy, his mind and spirit withdraw and rise, he should, in the beginning, take

care not to raise them too much. Elevation of spirit should take place slowly and gradually, just as much as he can bear. If due to the elevation of spirit, he feels uneasy, *Abhyás* should not be continued after it becomes unbearable. If due to abnormal withdrawal of spirit the strain is unbearable or some pain or fear is felt, the *Abhyás* should be given up and resumed after some time. The object is that the devotee may gradually get habituated to bear the strain. It is desirable that the *Abhyási* should do some physical work after finishing *Abhyás*, so that his body and senses do not become inactive and inert.

13. If any part of the body becomes benumbed while the devotee is performing *Dhyán* or *Bhajan*, it is an indication that the *Abhyás* is being performed properly and correctly. He should not get frightened or apprehensive. When the *Abhyás* is over, he should get up slowly and walk a few minutes. This will remove sluggishness.

14. Due to excessive bliss in *Bhajan* or *Dhyán*, an *Abhyási* may experience great ecstasy and detachment. He may become somewhat averse to the pleasures and activities of the world. Such an *Abhyási* must not give up his family, avocation or anything else in a fit. He should not consider this state of ecstasy to be stable and lasting. It will slowly disappear in a few days. If he takes any action in haste he would repent. Therefore he should proceed very cautiously in this matter. He should try his utmost to control his feelings and conceal them from people of the world.

15. In this condition of ecstasy, the *Abhyási* should never think that he is perfect and that his task has been completed. If he does so, his progress will be stopped. His condition would gradually become normal. Then he

will realize that he is imperfect and that he was wrong in thinking that he was perfect.

16. It is proper for the *Abhyási* to see his defects and to remain humble in all circumstances. So long as he does not reach *Trikutí* and *Daswán Dwár*, he should not consider his ecstatic state to be lasting and permanent. He should make progress in his *Abhyás* and try to raise his spirit higher and higher, every day. He should apply his body and senses to some work, so that the current of spirit may continue to rise and flow down ; and his progress may be steady. If these precautions are taken in the performance of *Abhyás*, the task is sure to be done correctly and completely. Otherwise, he will become the sport of his ecstasy, transport and indifference, by which great harm will be caused to his bodily and worldly activities. This will also cause set-back to his *Abhyás*. His ecstatic state too will not last. It is just possible that his health might also suffer.

17. For the proper performance of *Abhyás* and digesting ecstasy and transport, it is necessary for the *Abhyási* to seek the company of *Sant Sat Guru* or *Sádh Guru* or an advanced प्रेमी अभ्यासी *Premí Abhyási* and to attend his *Satsang* off and on. In His association and by hearing His discourses he will become aware of his faults. The intoxication of bliss and joy of *Abhyás*, which he may experience, from time to time, in his *Abhyás*, will not flow to an undesirable extent. The *Sant Sat Guru* will always help him internally and externally. He will save him from hasty action, getting intoxicated in the bliss of *Abhyás* and other harmful things. He will help him in his progress day by day.

Discourse 10

HOW TO RESTRAIN DESIRES AND IMPULSES AND TO CONTROL SENSES. SARAN OF RĀDHĀSŌĀMĪ DAYĀL.

1. If the mind and senses are agitated at the time of performing *Abhyās* (devotional exercises), no bliss will be experienced and no progress will be made. Therefore, the measures for steadying the mind to some extent, are detailed here.

2. On careful observation it is seen that the mind can be restrained to some extent, and, leaving its fickleness, it can be made to settle on four occasions. These are : Firstly, when it is overpowered by fear. Secondly, where it expects to have its desires fulfilled. Thirdly, in the matter of love and affection. Fourthly, when it is stricken by grief.

1. FEAR

3. When in fear, the mind and senses become inert. They can be applied, to some extent, to any thing. If at that time *Bhajan* and *Dhyān* are performed, the mind can be easily withdrawn and elevated, because it expects some succour from that direction. The greater the fear, the sharper will be the application of the mind and spirit to the internal practice. But nothing can be done if the fear is excessive. Hence one should never allow this to occur.

2. EXPECTATION

4. The mind readily applies itself, with humility and eagerness, to that quarter where there is the object of a

man's desire or where he has some expectations. He tries to please the person from or through whom it is possible to achieve his object. He readily gives up his habits and fancies of all kinds. He immediately turns his attention, and whole-heartedly applies to the work which that person desires him to do. He willingly renders all sorts of service with body, mind and wealth.

3. LOVE AND AFFECTION

5. Wherever the mind is attached or when a person is in love, he works like a slave and attends upon his beloved with great zest. He gives up all his desires and fancies, in a moment, for his sake. He gives priority to the pleasures and desires of his beloved in all matters. He does not think in the least of his own gains and losses and honour and respect. He lends no thought to his family, relations and caste-fellows. He sets aside all sense of shame, fear and hope. He is always ready to dance at the tune of his beloved.

4. SUFFERING AND GRIEF

6. When a person is stricken by shock, calamity or sorrow, his mind abandons all desires of worldly prosperity and pleasures, and feels dejected. He is imbued with the feelings of true renunciation, and behaves with the utmost humility and submissiveness. He does not like to be strict or harsh to anybody. At such a time, he feels generally inclined to *Parmārth* and in particular he engenders great faith in the Feet of the Supreme Being. He attentively listens to and cogitates upon the discourses of *Sants* and *Mahātmās*, and is ready to act upon them with sincerity.

If anybody speaks harshly to him, he does not mind it. He does not think of retaliation.

7. The condition of the mind described above, is clearly observed in the world. Even in *Parmārthī* (religious) matters, the mind is subject to the same or greater changes under the aforementioned four circumstances. This is described below in detail.

(i) PARMARTHI FEAR

8. A sincere *Parmārthī* knows that the world and its objects are perishable. He also knows that pains and pleasures are necessary accompaniments of the human body. He sees that happiness and unhappiness are caused by one's own love and attachments. He fears to think of his death and of future recurrent births and deaths which are caused by strong desires, associations and habits. Therefore he feels dejected and downcast. He is sure to be moved, when such thoughts occur, if not permanently, then at least for the time being. The *Parmārthī* learns about the abode and mysteries of the true Supreme Being. He also experiences His splendour and refulgence within him by associating with the true *Guru*. He fears that the Supreme Being and *Guru* would be displeased if he fails to act up to their commands. This fear is the best, surest and truest means for correcting the mind. Such a fear will be generated only in the heart of true *Parmārthīs* who are ever careful about securing the pleasure of the Supreme Being and *Guru*. They alone will desist from indulging in evil deeds.

9. All these fears are of great help in correcting and mending the mind, keeping it steady in *Abhyās* and in the application of the mind to *Shabd* and *Swarúp*. They protect

the devotee against the onslaughts of sensual pleasures. It, therefore, behoves every *Parmārthī* to generate any of the above-mentioned fears in his mind, and to protect himself (as far as proper and necessary) from the world. He should perform internal *Abhyās*, attend external *Satsang* and render *Sewá* earnestly and properly.

10. When any worldly fear is generated, the mind and spirit become somewhat steady and quiet, and apply themselves to *Abhyās*. They experience some consolation and peace internally.

(ii) PARMARTHI EXPECTANCY

11. The most predominant desire which a true *Parmārthī* cherishes is to meet with the Supreme Being in His Mansion. This cannot be fulfilled without the grace and mercy of the Supreme Being *Rádhásoámí Dayál* and the *Sant Sat Guru*. And this grace and mercy will be granted when the Supreme Being and the *Sant Sat Guru* are pleased with the सेवा *Sewá* (service), दीनता *Díntá* (humility), प्रेम *Prem* (love) and आज्ञाकारिता *Ágyákáritá* (obedience) of the devotee. Therefore, it follows that in order to secure *Nij Darshan* and *Nij Dhám*, a sincere devotee will gladly and eagerly act in such a way as to attract the pleasure and grace of *Rádhásoámí Dayál* and the *Sant Sat Guru*. He will have no difficulty in adopting this behaviour. On the other hand, he will feel pleasure in it. In case of failure or lapse, he will feel sorry and repentant and will pray for forgiveness. For the future he will be more careful and vigilant.

12. Hence it behoves every true *Parmārthī* to strengthen his cherished desire for getting *Nij Darshan* and reaching *Nij Dhám* (Region). He should always do his best to

gain the grace and mercy and pleasure of the Supreme-Being *Rádhásoámi Dayál* and the *Sant Sat Guru*. Whenever he fails to do so, he should sincerely repent, feel ashamed, and pray in the Holy Feet.

(iii) LOVE FOR THE HOLY FEET OF RADHASOAMI DAYAL

13. By attending *Satsang*, a true *Parmárthí* is convinced that the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru* are his real well-wishers. They are ever with him by their *Nij Rúp*. They alone are the Most Supreme and All-powerful in the whole creation. Their *Dhám* (region) which is the highest and beyond all, is eternal, undecaying and all-blissful. It is from here that the *Surat* (spirit) descended in the beginning. None but the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru* can gradually cut asunder his bondages and extricate the *jíva* from the snares of *Kál* and *Máyá*, and take him to the Original Abode. Love for and faith in the Feet of *Rádhásoámi Dayál* and *Sant Sat Guru* will surely follow in the wake of this conviction. As, by grace, he progresses in his *Abhyás* and experiences grace and mercy internally, love and faith will go on increasing. So much so, that none in the whole world will be dearer than, or even as dear as, *Rádhásoámi Dayál* and *Sant Sat Guru*. As his love increases, he will make greater sacrifices of his body, mind and riches. He will be ready and willing even to sacrifice his life and soul. In the performance of the service or devotion, of whatever kind it may be, he will have no hesitation, shame or fear. He will consider it to be his good fortune if he can carry out their orders.

14. It is, therefore, proper and necessary for every *Parmárthí* to engender love for and faith in the Holy Feet.

of *Rádhásoámi Dayál* and the *Sant Sat Guru*. By attending *Satsang* and performing *Abhyás*, he should augment this love and faith. Day by day this will enable him to receive grace and mercy in greater measure and to carry out *Sewá*, *Bhajan* and commands with ease.

(iv) PAIN AND SORROW, THE THREE AFFLICTIONS

15. There is no man in this world, who is not subject to any trouble at any time. In other words, the cycle of the three afflictions, viz., disease, sorrow and vexatious mischief, is always going on and all have to undergo it.

16. When in affliction, the worldly people weep and wail, but to no avail. In such calamitous circumstances, *Parmárthis* run internally to the Holy Feet of the Supreme Being *Rádhásoámi Dayál*. At that time they apply themselves intently to the performance of *Sumiran*, *Dhyán* and *Bhajan*, and, by grace, get some succour. They feel sincerely detached from the world and its objects and pleasures. Their mind gives up its usual restlessness, and does not give rise to impulses, thoughts and reveries of any kind. Therefore they can apply themselves to internal *Abhyás* with greater ease. With a view to removing or mitigating the trouble or rendering it ineffective or only partially effective, their mind and spirit adhere to *Nám*, *Rúp* and *Shabd* with greater eagerness and yearning. In consequence, they instantly experience grace, mercy and protection within themselves.

17. Therefore it is proper and necessary that, when in trouble, all *Parmárthis* should perform *Abhyás*, as much as possible, sitting or lying as may be convenient. If this is not possible they should just turn their attention towards

the Holy Feet. They are sure to get some help, *i. e.*, they will get succour and strength by *Dayá* (grace). In such conditions, they should remember that whatever happens is by the *Mauj* of the Supreme Being *Rádhásoámi Dayál*. He is always solicitous about the welfare of His children. He minimizes the baneful effects of bad *Karams*. In this very process He also effects their correction. In difficult and troublesome situations thus brought about by *Mauj*, they should not feel much worried or dejected. On the other hand, they should endure them patiently by the grace of *Rádhásoámi Dayál*. They should, as far as possible, implicitly submit and resign to *Mauj*. They may of course pray and ask for *Dayá* whenever they like. But if there is no apparent response and their trouble is not mitigated or decreased, they should think that such is the *Mauj*. They should be prepared to endure the trouble as far as possible. Some power of endurance is sure to be granted to them. If, however, it is not His pleasure to reduce or mitigate the trouble, the hidden good will be made known to the devotee to some extent. Some succour will be vouchsafed to him. Certain *Karams* are such that they can be eradicated in this way only. The object is to effect the purification of the devoted *Abhyási* speedily, so that there may remain no such *Karam* as would obstruct his progress towards the Holy Feet. It is not meant by this *Bachan* that one should only depend upon the performance of *Abhyás* for the mitigation of troubles. Recourse to medical treatment etc. should be had as usual. Reliance should be placed on *Dayá* (grace) for the success of efforts or medical treatment. The medicine will produce its desired effect only by *Dayá*. If any member of a devotee's family or his relation is in trouble or affliction, he will get considerable relief because of the devotion of the devotee.

His *Karams*, of whatever kind they may be, will certainly produce their effect, because, the laws of *Karams* (consequences) are inexorable, but they will be tempered by *Dayá* (grace). Their effect can, however, be mitigated by *Dayá*. They may also be given a *Parmárthí* turn.

18. The constitution and certain characteristics of the mind are such that they cannot be corrected without undergoing some suffering. Man's attachments and inclinations towards the world are so strong that he does not turn away from them unless he suffers at the hands of his dear ones, and unless the pleasures of senses become a source of trouble for him. Hence, when it is considered proper and necessary to disentangle and wean him away from them, and he does not do so, simply by hearing the Discourses, then the *Mauj* is to create some trouble, vexation or wrangling.

19. Whenever a *Parmárthí* is visited by such troubles and calamities, he should consider that they are for his spiritual good and conform to the *Mauj*.

20. Besides the above-mentioned four states conducive to restraining and steadying the mind, there is a fifth one for reforming the mind and eradicating its evil tendencies. On observing the faults and evils of others, and considering them to be undesirable, a man should introspect. He should find out if he has also those faults and evils. If so, then he should know that in the eyes of others they are as bad as others' faults are in his eyes. Therefore instead of admonishing others or decrying their faults, it is only proper and advisable for him to eradicate his own faults and evils. Thus he would be able to effect his own

purification by observing the faults and evils of others. While examining his condition, he should very minutely look at his evils and faults of all kinds, be they worldly or *Parmásthí*. He should, by grace of *Rádhásoámi Dayál*, set himself on the task of eradicating them, as far as possible.

21. *Íshwar* has laid down that he grants three things to his devotees for their correction, protection and reformation. The first is illness. The second is disrespect at the hands of worldly people. The third is poverty, *i. e.*, not to have enough money.

(a) ILLNESS

22. The good that comes out of illness is that the mind remains weak and does not incline to pleasures very much. There is very little egotism and arrogance. Such a man is not harsh to others. He thinks of death now and then. His body does not become so strong as to create obstruction in *Bhajan*.

(b) DISRESPECT

23. When the worldly people and his caste-fellows scoff, pass sarcastic remarks, and show disrespect to a devotee, thinking him to be misguided and ignorant, his mind of itself keeps away from them. There is very little of amity between him and them. In this way, love and affection for, and association with, the worldly people is considerably reduced. He is not affected by them.

(c) POVERTY

24. When the income of a devotee is only just sufficient to make both ends meet, and there is no surplus,

his mind always turns towards the Supreme Father at the time of need. He prays for *Dayá* (grace) and help. He does not rely on and be proud of wealth, nor indulge in pleasures inordinately, for due to insufficient funds, he cannot afford to buy articles of luxury and show. He will thus remain humble.

25. *Parmárthis* should know that difficulties and troubles are like a touchstone intended to test them. It is only during adversity that a devotee can fathom his mind and know the intensity of his love for and faith in his ~~ॐ~~ *Isht* (Beloved, Lord). He is thus afforded an opportunity of removing his deficiencies. It is not, however, necessary that difficulties and troubles should always befall the devotees. But for their *Parmárthi* progress and removal of their shortcomings it is proper and necessary that they should occur sometimes. The Supreme Father *Rádhásoámí Dayál* and the *Sant Sat Guru* very well know the good that troubles and difficulties hold. The main object is to purify the devotees in all respects, enhance their love and faith, and admit them in *Nij Dhám*. Extricated from the snares of *Kál* and *Máyá*, and relieved from pains and sufferings caused by *Karams*, they are to attain perfect and everlasting bliss.

26. So long as the mind is saturated with love and regard for the world, the worldly people, and *Máyá* and its pleasures, the *Jíva* is in debt to *Kál*. He cannot help performing acts with a view to fulfilling desires. Consequently he will have to undergo the resultant pains and pleasures. Therefore, *Rádhásoámí Dayál* and *Sant Sat Guru* aim at removing from the mind of the devotee, as far as possible, all unnecessary desires and impulses for worldly prosperity and pleasures. The object is that no worldly

ties and desires may detain him on the way and obstruct his endeavours and efforts for reaching the Original Home.

RADHASOAMI DAYAL'S DAYA AND SARAN

27. All the remedial measures and circumstances described above, are somewhat helpful in effecting correction of the mind. It is necessary for every true *Parmārthī* to keep them in view in all his *Parmārthī* activities. But complete success is difficult without the grace and mercy of *Rádhásoámí Dayál*. This grace will be obtained only when a loving devotee sincerely takes His *Saran* considering him to be supreme and omnipotent. He should give up all other props, supports and self-conceit, and depend solely on the grace of *Rádhásoámí Dayál*. He should do his best to conform all his activities, whether temporal or spiritual, with His *Mauj* and commandments.

28. To get an idea of *सरन Saran*, take a child of three or four years. He depends upon his mother. Whether in pain or pleasure, it is his mother to whom he runs. He is happy in whatever manner his mother chooses to keep and equip him. Although he goes out to play with other children, he thinks of his mother frequently and goes back to her. Her milk, sight and love are his sole props. In the same way, a *प्रेमी भक्त Premí Bhakt* (loving devotee) subsists on the ambrosia of the Holy Feet of *Rádhásoámí Dayál*. By performing *Dhyán* and *Bhajan* off and on, he receives some spiritual nourishment internally. Like a frail child, he depends entirely upon His *Dayá* and care in both *Parmārth* and *Swárth*.

29. *Rádhásoámí Dayál* certainly showers His grace on such a *Bhakt*. He takes care, in every way, of all of his affairs, and of his mind and senses. When he feels ashamed of, and repents over, his faults and lapses, and prays for

forgiveness, He forthwith grants him pardon. Such a *Bhakt* constantly believes that whatever happens to him, is by the *Mauj* of *Rádhásoámí Dayál* ; and whatever that *Mauj* or ordainment be, it is never void of grace and ultimate good. He knows that some good or benefit is intended for him, whether he comes to know of it immediately or later on. If he feels restless or uneasy in any circumstance, he just runs towards the Holy Feet of *Rádhásoámí Dayál* for help. He applies his mind and spirit to the Holy Feet. By getting some bliss and help, he is sure to find some peace.

30. It is, therefore, proper and incumbent upon all true *Parmárthis* to sincerely accept the *Saran* of *Rádhásoámí Dayál* and to consider Him to be their true Father, Mother, Protector and Well-wisher. They may, in all their *Parmárthí* and *Swárthí* affairs, take legitimate steps and measures, in conformity with His commandments or as it is customary. But as regards the result, they should rely on His grace and mercy and accept whatever comes by *Mauj*. They should be reconciled to it. They should continue to make efforts as much, as they can, particularly in the matter of *Parmárth*. They should ever supplicate for grace, protection and care. By so doing, their task will gradually be done easily. Their mind and senses will also be brought under control. In order to perceive grace and mercy, they should daily perform some *Abhyás*. It is also necessary to watch the movements of the mind, so that they may know its conditions. They should apply correction to it in accordance with the commandments and rules of conduct. What they feel they are unable to do, they should leave to *Mauj*, and expect His grace.

Discourse II

ABHYÁS (SPIRITUAL PRACTICES) SHOULD BE PERFORMED DAILY, DEVOTING GREATER TIME TO THE PRACTICE WHICH IS MOST PLEASURABLE. IN ALL CIRCUMSTANCES DEPEND UPON GRACE AND MERCY.

1. The followers of *Rádhásoámi* Faith should perform *Bhajan*, *Dhyán* and *Sumiran* with *Dhun* (chanting the Holy Name *RÁDHÁSOÁMÍ* musically) as much as they can. Out of these three practices, the one to which the mind inclines the most, should be performed the longest. The *Abhyás* to which the mind is least inclined should be given the least time.

2. If the mind applies to *Bhajan* more than to *Sumiran* and *Dhyán*, then greater time should be devoted to *Bhajan*. When however the mind is so inclined, *Dhyán* may also be performed.

3. *Sumiran* with *Dhun* should be performed only when the mind does not apply to *Bhajan* and *Dhyán*; and not otherwise. Whenever the mind is so inclined, this may be practised for some time.

4. If *Satsang* is not available, intelligent recitation of *Báni* (poetical composition) and reading of *Bachans* (discourses) should, as a rule, be done daily. This will afford somewhat the same benefit as *Satsang*, and enhance vigilance and eagerness.

5. If a devotee remains eager about his spiritual welfare and performs *Abhyás* and recitation regularly,

Rádhásoámí Dayál will certainly shower *Dáyá* (grace) whenever and in whatever manner He deems proper and will also vouchsafe advancement in *Abhyás*. Thus the task of the *Jíva* will surely be accomplished one day.

6. Whenever one does not experience bliss and joy in *Abhyás*, one should understand that this is the result of some bad *Karams*. One should then perform the usual *Abhyás* with greater application, whether bliss and joy are experienced or not. If one is unable to do so, then on that day, *Abhyás* may be performed for a shorter period, and careful recitation of *Báni* for a longer period, in particular the hymns of admonition, love and ascension.

7. One need not be much perturbed or discouraged in such a situation. On the other hand, in order soon to exhaust and eradicate the bad *Karams*, one should, if possible, engage in *Parmárthí* pursuits to a greater extent than usual.

8. Under all circumstances one should depend on मेहर *Mehar* and दया *Dayá* (grace and mercy). Even in the world, no one denies anybody the recompense for his work and attention. Then how can the Supreme Being *Rádhásoámí Dayál*, withhold from his भक्त *Bhakt* the reward for his *Sewá* ?

9. There is also some object if bliss in *Abhyás* is not had some times. If one obtains no bliss or very little bliss for some time, one may expect more of it in future or some other benefit as for instance correction of the mind, and increasing understanding, love and faith, etc.

10. One should not, therefore, give up *Abhyás* in dejection or agitation ; nor should one lose faith in

Rádhásoámi Dayál. On the contrary, one should minutely scrutinize the behaviour of one's mind and senses, because it must be due to some lapse that bliss of *Abhyás* is not obtained. One should try to remove that defect with reliance on *Dayá*, so that the obstruction may be removed soon and there may be no trouble in the future.

11. The *Abhyási* may also relate his difficulties to and seek advice and help from another *Satsangí* who may be more advanced and experienced than himself. This will also afford him some benefit and encouragement.

12. The *Abhyási* should take care that his desires and impulses for pleasures are not excessive. He should indulge in them only to the extent it is necessary. If there is excessive indulgence in sensual pleasures, the mind will hardly incline to *Bhajan* and sufficient bliss will not be obtained.

13. It is, therefore, advisable for an *Abhyási Satsangí* to recite, off and on, the *Shabds* of वैराग्य *Vairágya* (renunciation), भक्ति *Bhakti* (devotion) and प्रेम *Prem* (love). Whenever the mind gives rise to useless and unnecessary impulses, they should be checked and curbed as much as possible. He should feel ashamed and repent and pray. Gradually he will improve.

14. It is not proper to make haste in this matter. The mind has been in delusion and ignorance through innumerable ages and lives. Its tendency has, from the very beginning, been towards the world and pleasures. Its nature will be changed and its inclination turned inwards gradually. The grace of *Rádhásoámi Dayál* is always there. But it (grace) too will work gradually; as sudden transformation will not produce complete and lasting benefit.

15. A *Satsangi Abhyásí* should also know that the aim of the *Rádhásoámí* Faith is to effect withdrawal and elevation of the mind and spirit. Therefore, he should adopt those measures which are conducive to this. He should perform that *Abhyás* (practice) to which his mind applies itself. He should have no desire for seeing light and splendour or gaining सिद्धि *Siddhí* and शक्ति *Shakti* (supernatural powers). If his mind is imbued with such desires, he will not be able to get pure bliss in *Abhyás*. It is, therefore, desirable that he should fix his attention on शब्द *Shabd* in the practice of *Bhajan*, and on स्वरूप *Swarúp* (Holy Form) and मुक्ताम *Muqám* (internal point) in the practice of ध्यान *Dhyán*, whether anything is visible or not. He should not indulge in thoughts and reveries while performing *Abhyás*. If there is concentration of mind and spirit, some bliss is sure to be experienced ; and this is called pure bliss. If by *Mauj*, light and splendour do appear, he may see them. But he should not set his heart upon them, nor should he desire repetition of the same. Otherwise, there is danger of the attention being somewhat diverted from the *Shabd*, *Swarúp* and the *Muqám* (the internal point). The result will be that the mind will become indifferent, and will not apply to *Abhyás* as much as it should. The *Abhyásí* will begin to think that he has achieved nothing or he is making no progress or he is not being granted *Dayá* (favour). Other thoughts and reveries will also arise in the mind and will detract him from the *Abhyás*.

Discourse 12

A SINCERE SEEKER OF SAT PAD. THE SAT PAD
 IS BEYOND A-SAT, THE REGION OF MÁYÁ.
 THE HIGHWAY TO IT LIES WITHIN THE
 MICROCOSM OR THE HUMAN BODY.
 ONLY RAYS FROM SAT HAVE COME
 TO THIS CREATION. THEY
 ARE THE CAUSE OF ALL
 FUNCTIONINGS.

1. A sincere seeker of सत पद Sat Pad (Eternal Region) is he who is keen to investigate the Truth ; what it is, where it is, and how to realize it. When, as a result of his investigations, he has found the answer, he tries to secure IT, without regard to his previous belief, sense of humiliation, fear, prejudice or partiality. He does not equate the Truth with what he had heard, read, understood, or deduced from studies and intellect. He does not hesitate or feel sorry that he has to give up his old ideas and beliefs. In other words, as soon as he comes to know the Truth, he readily accepts IT gladly. He tries to acquire IT without any hesitation or evasion. On his past understanding and conclusions being proved false, he does not feel sad and depressed. He does not recoil from making endeavours to acquire the real Truth on the plea that the measures prescribed for ITS attainment are extremely difficult.

2. He is not a sincere seeker, who shrinks from investigating the Truth due to fear, threats or cajolery.

Standing on false prestige, he makes unnecessary excuses and does not find out the Truth. Because of his shallow knowledge and understanding, he does not listen to the teachings dispassionately. He advances some frivolous argument and does not admit and accept the manifest and absolute Truth. He finds faults with one who reveals the Truth and His associates. He, like the worldly-minded people, thoughtlessly criticizes them. It will be an exercise in futility to talk with such people about the Truth and the means of attaining IT. It will be clear from the above that he is not a seeker after Truth.

3. A person, after full investigation, is convinced about the Truth and also about the efficacy of the means for attaining IT. He is, however, not prepared to forsake certain habits, food and drink or behaviour and conduct, which is necessary for the attainment of that Truth. Such a person cannot be called a true and earnest seeker. It is, therefore, not desirable to talk with him about the secrets and mysteries.

4. Truth or real essence has independent and absolute existence. It does not require any support. It is eternally the same and remains in the same condition. It never undergoes any change. It is all-love, all-bliss, all-*Chaitanya*, and all-knowledge. Whatever else exists is all subordinate to, and dependent upon, and owes its existence to that Truth.

5. Whatever pertains to this world does not remain in the same condition. It is perishable. But, for the time, it appears to exist, it is so because of the energy supplied

by that Truth. The ray of that Truth or *Surat* (spirit) is present in every body and discharges every function pertaining thereto. When that spirituality is withdrawn from a particular body, i.e., when it severs its connection with that body, it perishes.

6. This ray or *Surat* (spirit) has somewhat the same potentiality and power as its reservoir, viz., the Supreme Being. It is His Abode which is the real *Sat Pad*. The *Surat* (spirit) is His *Ansha*, particle or ray. This is evident from the process of reproduction in vegetables and animals. The moment the seed sprouts and the spirit manifests itself, all forces of nature, such as the five elements, three *Gunas* (qualities), light, electricity, attraction, repulsion, construction and destruction work together in subordination to the *Surat* (spirit), for the formation, growth and maintenance of its body. When the spirit leaves the body, the same forces disperse and disintegrate that form. This establishes the sovereignty or superiority of the *Surat* (spirit) over all the forces of nature.

7. From the above, it is clear that the *सत्त पद Sat Pad* is like a ray or spirit entity in this creation. It is present in every body, be it terrestrial or celestial, and is performing all the functions pertaining to that body, and, also of other bodies subordinate to it. Hence whosoever wishes to find out and meet with the Truth, should first find out his own spirit-from, and thereafter its reservoir. This search should be conducted within, and not without. One can never meet with the Truth by searching outwards.

8. It is obvious that one cannot obtain true and everlasting happiness, or secure real emancipation from

pain and suffering, as long as one's spirit is tied to one's body, other animate beings and material objects which are all perishable and are changing every moment. Therefore, it is incumbent upon him, who wishes to attain to eternal bliss and *Sat Pad*, to revert along the current of spirit (which is the current of *Shabd*) within himself. By this, he will first realize the *Surat* (spirit) or the form of spirit in the region of *Sunn* which is the *Daswán Dwár* (tenth orifice) of *Sants*. Catching hold of *Shabd* as usual, the spirit will rise still higher and ultimately reach the *Dhám* (sphere) of the Supreme Being, the Source or the Reservoir of *Surat* (or spirit) and will attain to perfect and everlasting *Ánand* (bliss).

9. There is Truth and nothing but the Truth in this *Dhám* (sphere). The creation of this region is absolutely spiritual or that of pure spirit. It always remains in the same condition, viz., all-bliss.

10. From the bottom of this region appeared प्रकृति *Prakriti* or *Máyá*. It went on spreading extensively as it descended. The lower creation is of a mixed variety, i. e., the ray of the *Sat Pad* or the spirit has created innumerable forms with the materials of *Máyá*. These materials are like mist and change form and colour. Therefore the creation in the regions of *Máyá* is always subject to change and destruction. Hence pain, pleasure and suffering in this region. Until the *Surat* (spirit) repairs to *Sat Pad*, the purely spiritual region which is beyond the limit of *Máyá*, true emancipation from pain and pleasure, and birth and death, will not be had, nor will the real *Sat Pad* be attained.

11. It is, therefore, incumbent upon all sincere *Parmārthis* to search within themselves the real *Sat Pad* which is *Anant* (infinite) and *Apār* (boundless) and is unchangeable. This is the reservoir of *Prem* and *Ānand*. They should find out how to proceed towards the Source, and slowly and gradually follow the Path with the utmost earnestness. They should make use of the world and its pleasures just to the extent it is necessary. Excessive indulgence would hamper their spiritual progress, viz., the work of meeting with the *Sat Pad*. Those who follow these directions, will gradually get liberated from the region of असत A-Sat (untruth) by the grace and mercy of *Rādhāsoāmī Dayāl*. One day, they will find abode in the region of Truth or pure spirit and will attain to the state of everlasting *Ānand* (bliss). When they commence *Abhyās* with sincerity and love, they will, in a very short time, realize that they are gradually proceeding towards the Truth, i. e., they are going to meet with the शब्द चैतन्य *Shabd Chaitanya*. Accordingly they will get away from untruth, and escape its influences. The indication of the attainment of Truth is that love for and faith in the Holy Feet of *Rādhāsoāmī Dayāl* are increased and attachment to the world and its objects is decreased.

Discourse 13

RÁDHÁSOÁMÍ DAYÁL'S LOVE, DEVOTION,
SERVICE AND REMEMBRANCE

1. Worldly activities of all sorts are performed with love and fervour. Otherwise, no work can be done properly. A man is inclined to that to which he is attached.

2. Those who are strongly attached, meet each other frequently and serve with body, mind and riches cheerfully.

3. Similarly, he who is interested in *Parmārth*, seeks association with the Supreme Being, *Rádhásoámi Dayál*, and his loving devotees. Whenever an opportunity for attending *Satsang* presents itself, he very gladly avails of it and enjoys *Darshan* and *Bachan*. He reads and studies *Parmārthí* books with great ardour.

4. This love will be born and nursed in the company of devotees and by studying their writings. The greater the interest in these things, the more will be the detachment from the world and the worldly people.

5. All the functions in the entire creation are due to love and longing. Hence, as love and faith are developed for *Parmārth* (spiritual welfare) to some extent so does one derive bliss and joy therefrom, and succeeds in accomplishing *Parmārthí* pursuits.

6. Having regard to the plight of *Jīvas*, the Supreme Being *Rádhásoámi Dayál*, took great pity on them. Very graciously He ordained that if one has even a little faith and love one would be granted some spiritual benefit in this very life. A beginning will be made for one's further spiritual progress and one's love will go on increasing.

7. Furthermore, *Rádhásoámi Dayál* has rendered the internal *Abhyás* (spiritual practices) so very easy, that everybody can easily perform them to some extent. He can realize, while living, its benefit (bliss and joy) in proportion to his love and faith. By attending *Satsang*, he can enhance his love and practice.

8. So great is the grace and mercy of *Rádhásoámi Dayál* on the *Jíva* that he who attends *Satsang* with some sincerity and performs the practices somewhat fervently, will get internal experiences. He will thereby increase their love and faith, and bestow on them some spiritual bliss and joy.

9. *Rádhásoámi Dayál* is the true well-wisher, constant companion and helper of the *Jíva*. Whosoever, one observing the condition of the world and the worldly people and objects, generates intense love for the Holy Feet of *Rádhásoámi Dayál*, will, one day, attain the status of *gurumukh*. He will realize that He is showering His full grace on him, both internally and externally. As for other *Jívas*, they will, at present, reap the benefit in accordance with the measure of their love for the Holy Feet. But they, too will be granted the status of *gurumukh* in future, in their turn, in accordance with their love and longing.

10. It is, therefore, desirable and necessary for all that, along with their worldly activities, they should also engender some love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál*, His *Satsang* and His *Premí Bhakt* (loving devotees). They should begin their *Parmárthí* pursuits, viz., *Satsang*, recitation of *Bánis* (holy compositions), studying *Bachans* (holy discourses) and the practice of *Sumiran*, *Dhyán* and *Bhajan*. Gradually, by observing the spectacle of the world, their love for and faith in the Holy Feet will increase. They will realize

its benefit, while living. The way to their future progress and advancement, viz., redemption and perfect salvation, will be opened. This will, one day, release them completely from recurrent pains and pleasures and births and deaths.

11. He who engenders some love for the Holy Feet of *Rádhásoámi Dayál*, or has affection for His true lovers and devotees, will receive *Rádhásoámi Dayál's* grace and mercy. His salvation will be worked out to some extent in this very life and his future progress will be assured.

12. Whosoever receives initiation from *Sant Sat Guru* or *Sádh Guru* or a true *Premí Satsangí* and sincerely performs the spiritual practice of *Surat Shabd*, even for a few days, will be saved from *Chaurásí*. Gradually the Path of his salvation will be opened.

13. In short, a devotee must remember the Holy Feet of *Rádhásoámi Dayál* every day, and He will, by His grace, gradually attract him to His Feet and effect his salvation.

14. He who has had the *Darshan* of *Sant Sat Guru* with love and faith and heard and understood His *Bachans* attentively even once, will sooner or later come to *Satsang*. But if he cannot join *Satsang* in this life, he will get some protection at the time of his death. He will be attracted to *Satsang* in his next life. Whosoever eagerly attends *Satsang* several times, but does not get initiated, will also have a lot of his *Karams* eradicated. He will get some help at the last moment. The way to his salvation will be opened for the future.

15. There may be some who on learning the glory of the *Rádhásoámi* Faith, *Satsang* and *Sat Guru*, get faith and love for the Holy Feet of *Rádhásoámi Dayál*. Unknown to

others, they perform Sewá by तन Tan मन Man and धन Dhan (body, mind and wealth). But for some reason they cannot join Satsang, have Darshan and get initiation from Sat Guru. Even then Rádhásoámi Dayál, in His grace and mercy will help such Jívas. He will attract them to Satsang, either in this very life or the next, make them perform the practices of Surat Shabd, and thus gradually befit them for true salvation.

16. Whosoever, on hearing the supremacy of Rádhasoámi Dayál and His Nám and Dhám, performs Sumiran of RÁDHÁSOÁMÍ Nám with love and faith, and recites and reads Báni and Bachans with ardour, will be attracted to Satsang in this very life and receive Rádhásoámi Dayál's grace. If he does not get this opportunity in this life, he will surely be drawn to Satsang in his next life. The work of his salvation will then be commenced.

17. Such being the grace and mercy, it behoves Jívas to engender some love for Rádhásoámi Dayál or remember Him. This will easily effect their spiritual welfare. And if they fail to do even this much, i. e., even on hearing of the eminence of grace and mercy, they do not generate some faith and love towards the Holy Feet of Rádhásoámi Dayál or His Satsang or His loving devotees or His Nám and Báni and Bachans, it should be taken that this is due to their ill luck, and that their salvation is yet very far off.

18. Unbounded is the grace and mercy of Rádhásoámi Dayál on the Jíva. If some one, due to ignorance and folly, abuses or insults or speaks ill of Rádhásoámi Dayál or His Satsang or any of His Premí Bhakt, even then Rádhasoámi Dayál will sooner or later attract him to Satsang by first cleansing him of his bad Karams. Then the process of his salvation will begin.

19. How immense is the grace that whosoever, knowingly or unknowingly, happens to perform *Sewá* of any kind with body, mind and wealth, *Rádhásoámi Dayál* bestows upon him some *Parmásthí* good. He helps his soul and grants the gift of the love of His Feet. He thus gradually opens up the way of his salvation in future.

20. Whosoever rapturously sings or recites and reads *Rádhásoámi's Nám* and *Báni*, merits some spiritual good, because this is the name of the true Supreme Being and is highly efficacious. If this *Nám* is sung with love and faith, and *Sumiran* (repetition) is performed with full knowledge of its efficacy and power, the benefit will be far greater. Such a person will one day join *Satsang*, or on coming in contact with a *Premí Bhakt*, commence *Abhyás*. Reading and reciting *Rádhásoámi Dayál's Báni* with love and faith will also result in the same benefit.

21. There are those, who attend *Satsang* and perform *Abhyás* every day with love and faith. They render as much *Sewá* as possible with their body, mind and wealth. They experience daily the grace and mercy of *Rádhásoámi Dayál* internally and externally. *Rádhásoámi Dayál* will grant to such persons a high status and abode in higher regions in conformity with the love and affection of each. *Satsang* refers to an assemblage where a number of *Rádhásoámi Dayál's Premí Bhakts* read and recite His *Báni*, and cogitate upon and discuss the same. He, who cannot avail of such a *Satsang*, reads and recites the *Báni* carefully, attentively and lovingly at his place and explains the same to the members of his family. This also counts as *Satsang*.

Discourse 14

SARAN OF RÁDHÁSOÁMÍ. SURAT SHABD YOGA.
 MITIGATION OF SUFFERINGS. GREATNESS
 AND SUPREMACY OF RÁDHÁSOÁMÍ FAITH,
 THE TRUE RELIGION OF THE SUPREME
 BEING. TRUE SALVATION NOT
 POSSIBLE WITHOUT IT.

1. By carefully observing the affairs of the world and the worldly people, it appears that all are imbued with the desire to secure the highest pleasure, the highest honour, the largest wealth and the greatest authority. However much one may secure the desire for its furtherance persists.

2. During trouble, calamity, difficulty, grief or disease, one is anxious to acquire some power or help or remedy so that one's troubles may soon be removed or mitigated. When no such help is forthcoming, one, in sheer helplessness, keeps quiet and bears the trouble anyhow. But even then the desire and yearning for getting help are there.

3. People work hard throughout their lives and undertake all sorts of hazards and activities to fulfil their desire for securing happiness. On learning that some one has attained success in any work, undertaking, skill, art, business, travel, etc., or has acquired wealth, power and position, others also wish to do the same. If they do not succeed in one business or undertaking, they start another. In this way they are absorbed day and night in thoughts and reflections all the time. Even if everything goes on as they wish, they desire for more and more and never feel

at rest. Their mind is always crowded with thoughts of this nature. They never obtain tranquillity.

4. This is the case with all, whether they be poor or rich, monarchs or emperors, learned or skilled, ignorant or unintelligent.

5. Association with and experience of the world produce and enhance these desires.

6. In short, all are always entangled in various kinds of thoughts, acts, and worries. Due to the super-abundance of their engagements, they never get time to think why, inspite of affluence, their mind is imbued with the desire to get more, and why it gives rise to new ones. Innumerable persons dissipate their lives in this way. At the end, they go empty handed. None of the things to which they devoted their whole life, accompanies them or helps them at the last moment. Neither power and pelf, nor knowledge and learning, nor family and kinsmen, nor army and forces, are of any help to them at the time of death or calamity. They pass away in sorrow and grief, leaving everything here.

7. People devise ways and means for warding off their troubles and difficulties. As for instance they resort to medical treatment, invoke the help of God, gods, Prophets, *Auliyás*, *Mahátmás*, wizards, ghosts or witches. They visit holy places, pilgrimages, rivers or the wells, and worship them. They put upon their neck or arm talisman, different kinds of stones, wood, etc. They always keep with them some symbol or relic of *Mahátmás* and *Auliyás* for protection. They recite and repeat some Name or *Mantra* or Word. They perform various kinds of worship at their residence, in some temple or church or mosque or tomb or grave or

other places. They solicit the help of a *Faqir* or a *Sádh* or godly persons. They give alms and feed the poor, make vows of offerings in the name of gods and *Mahátmás*, promise to go on pilgrimage, etc., etc.

8. When, in spite of all these measures, their troubles and difficulties are not removed, they become helpless and endure them. But till the last moment, they wish heartily to remove or mitigate their trouble anyhow. When nothing avails, they, in helplessness, look upon the trouble as pre-destined or the result of their past *Karmas* (actions) or the ordainment of God. Weeping and wailing they bear it willy-nilly.

9. In short, all are ever anxious to secure pleasure, name and fame, and to remove or mitigate sufferings. Even if they succeed, wholly or partially, in their efforts, the desire for pleasures and the fear that trouble and suffering might overtake them, are always there.

10. Feeling helpless in the face of these odds, some turned to religion. They hoped that they would be relieved from the desires for worldly prosperity and would attain the region of supreme bliss and joy free from desires. They wished to know such practices as would render them less liable to trouble and difficulties, and would gradually rid them of the same.

11. When some persons began to enquire, they met with many difficulties. Firstly, they found that there were many religions. Then again they were in conflict with each other. Each one declared the other to be false or paltry. As regards the existence of God, there was difference of opinion. Some believed in a certain deity to be God, while others believed in another. There were yet others, who did not believe in the existence of God at all.

12. This state of affairs created doubts and misgivings in the mind of the true seeker. When, with a view to finding out the truth, he put questions, he did not get satisfactory answers in any of the religions. He did not, therefore, get complete satisfaction. But, being afraid lest he should be reproached and criticized, he continued to stick outwardly to the religion of his community. But his desire for the pleasures of the world and his liability to pains remained as they were. He did not receive full help when in trouble and suffering.

13. It is obvious that the majority is illiterate and ignorant. It is very much engrossed in multiplying desires for the pleasures of the world. So much so, that it never gets time to think whether or not there is a true and perfect Master of this world, and in what relation it stands to Him. Nobody considers that, one day, he will have to leave all that pertains to this world and his family and kinsmen. Death is sure to overtake him, but he does not know what will happen thereafter. He has no wish to find it out.

14. All their life, people are engrossed in the pleasures of senses. They work hard to fulfil their desires. They move in the company of the people who are like them. Hence they would continue to take births in high or low regions and forms in accordance with their desire, nature, habit and *Karams* (actions). They would undergo pains and pleasures consequent upon assumption of bodies. The high and low regions, referred to above, include *Baikuntha*, heaven and paradise, *Mrityu Lok* (this world), hell and infernal regions, etc.

15. True seekers are rare. Their search continues till they come to know fully the details of a religion which would satisfy them. They are always anxious to know the

secrets and whereabouts of the true Supreme Being. If they come to know of a person who can impart this knowledge, they gladly meet him, carefully and attentively listen to his talk, and feel happy.

16. Such seekers are of two kinds. Firstly, there are those who are desirous of learning and understanding religious matters which they consider as the mysteries of the Supreme Being. When, by chance, they get satisfactory answers to their questions, they feel satisfied. But they do not wish to get the *Darshan* of that true Supreme Being by attaining to His Region. The reason is that the desires for the pleasures and joys of the world are still ingrained in their mind, and they are not in a mood to give up or reduce those desires.

17. The second kind of seeker is called a *दार्दी Dardí*, i. e., one who feels the pangs of separation from his Beloved. He is not only desirous of acquainting himself with necessary religious matters, but he is restless and full of yearning to witness the mysteries of creation, and to enjoy the bliss of *Darshan* of the Supreme Being in His Abode. That yearning is not satisfied until he learns the modes of practices for meeting the Supreme Being, and begins actually to proceed on the Path, and secures within himself some bliss and joy.

18. When a seeker of the second category happens to come in contact with an *Abhyásí* who knows the secrets, he will at once feel attracted towards him. He will learn the modes of devotional practices and begin them. On getting some bliss and joy within himself, his love for and faith in the Holy Feet of the Supreme Being, *Rádhásoámi Dayál*, and the *Premí Abhyásís*, will go on increasing. Such a seeker does not stand in need of

the testimony of a by-gone *Mahátmá* or a religious book. His love for and faith in the Holy Feet of the true Supreme Being and the *Surat Shabd Abhyás* is based on the strength of his studies and inner experiences. This love and faith is so firm and strong that nobody can beguile him or detract him from his devotional practices.

19. A *Dardí* seeker possesses such understanding as enables him to acquire an intense love and faith on hearing and ruminating upon the discourses.

20. An epitome of the understanding referred to above is as follows :—

- (i) The world, its objects and all sensual pleasures are perishable. Neither they nor their impressions last long.
- (ii) The soul cannot stay in the body longer than it is pre-determined to do so. A man might collect various kinds of objects and pleasures with any amount of labour and toil, but he would leave them all with despair at the time of his death.
- (iii) The members of family, kinsfolk, wealth and property, caste-fellows, friends and associates, servants and domestics, and all those with whom one has dealings, are time-servers and self-seekers. None of them is a true well-wisher and helper, who may be of real use in prosperity in general, and in adversity in particular.
- (iv) Even one's own body, limbs and sense-organs do not keep company at the last moment, and become quite useless. During illness also they are more or less the same.
- (v) The *Jíva*, soul or spirit, called '*Surat*' by *Sants*, is immortal. Within the regions of *Man* and *Máyá*

(mind and matter), mind acts as a cover on the *Surat*, and accompanies it after death.

- (vi) One who doubts the above statement should understand that matter and material objects are not annihilated. Only their form is changed. How can then *Surat* or spirit, which vitalizes matter, be destroyed? What really happens is that, after death, the body or the cover is changed. A number of proofs are available to support this. Instances are on record in which children have related incidents of their past lives and pointed out places of their residence. These were found to be correct. Then again, in several cases, the souls of the dead have given some account and related particular incidents of their past life to strangers. They were verified and found to be true. Instances are also available in abundance in which the dead have appeared to their dear ones in dream and disclosed secrets and clues about certain matters or objects. They could thus avert serious difficulty or loss or dig up some hidden treasure.
- (vii) On comparing the state of wakefulness with that of dream, it becomes clear that it is in the wakeful condition (when the spirit is seated at the eyes and its currents descend to the planes of senses or sense-organs) that the *Surat* or spirit is attached to the body and the world and that pains and pleasures pertaining to the physical body and the world are felt. When overpowered by sleep, the current of spirit withdraws inwards from its seat at the eyes, or, on receding into the region of dream, it functions in the astral body, with the senses appertaining thereto. Then pains and

pleasures of the physical or the coarse body and the world are not felt at all. Nay, one is not even beware of them. Therefore, he who wants freedom from the pains and pleasures of the world and the body, should turn the pupils of his eyes inwards and withdraw the current of spirit and raise it internally.

- (viii) The above is the *Abhyás* that leads to the easy ascension of the spirit at will. By practising it one can rise from one stage to another, and get detached from the three physical bodies, viz., *Sthúl*, *Sukshṁ* and *Káran* (coarse, subtle and causal). Ultimately one can thus reach the Reservoir, the region of supreme bliss and joy, one day.
- (ix) On examining the state of dream, it would transpire that all bliss and pleasures lie within. While experiencing dream, a man internally 'enjoys the pleasures of all the senses. At that time, the physical body and the sense-organs are defunct, and no object or pleasure is actually present. This shows that the spirit possesses the power to create pleasures and to enjoy them. The pleasures and enjoyments themselves are present inside. If the spirit current were to rise higher and penetrate through the covers, there is bound to be increase in its power, bliss and repose. The spirit will get farther and farther away from the physical bodies and become unaware of them. In other words pains and pleasures will be felt very little or not at all.
- (x) There are gradations in every thing in this world. As regards living beings also, there are gradations ranging from the human being to insects, reptiles,

caterpillars and plants. There is celestial creation, consisting of the sun, the moon and the stars. They are subtler, bigger and more stable than this earthly creation. It follows that the creation in the higher regions, from the human being upwards, must be relatively more refulgent, powerful and pleasure-giving.

- (xi) The physical or coarse body cannot accompany the *Surat* (spirit) to a higher region. Mountaineers and æronauts have found out that man cannot go up beyond six or seven miles. Life cannot subsist there. The *Surat* or spirit is the current of life. It is exceedingly subtle and fine, and its speed is infinitely greater than that of light and electricity. Electricity travels at the speed of about two lakh miles a second. The *Surat* or spirit can gradually become independent of the physical body by the performance of *Abhyás* (spiritual practice). It can ascend to ethereal regions beyond the eyes. There it will acquire such a power as would enable it to make excursions into any higher region and to experience its bliss and joy. It can return to the physical body at will. By increasing *Abhyás* in this manner, it can, by riding the current of life, one day, reach the highest region, the region of the Supreme Being and the reservoir of supreme bliss, in the same way as a ray of the sun can, by riding its current, revert to the sun itself. Mesmerists and hypnotists can often become cognizant, through their subjects, of the happenings in distant lands and of the conditions of people living there. They can know the hidden cause of

illness etc. as well as its remedy. There have been instances in which the spirit of a sick or a grief-stricken person, getting somewhat separated from the body, ascended to higher regions, while his relations and kinsmen took him to be dead. His spirit all along watched what was happening. In spite of his wish to rise higher and enjoy the bliss thereof, it had to descend back to the body. When the man opened his eyes he described his experiences.

- (xii) Thus it is possible for the spirit of an *Abhyási* to visit higher regions and ultimately to rise and reach the Holy Feet of the Supreme Being. Ascension has to be made from the seat of the spirit which in its wakeful condition is in the eyes.
- (xiii) From the observation of the condition in which a man passes, and also from the discourses of *Sants* and *Mahátmás*, it is evident that the human form is a representation of the whole creation. Whatever creation is outside is to be found inside, on a small scale. There is correspondence between the two. The road to the highest region goes within, along the current of spirit. The entire celestial creation, which we see, is connected with our sight, through the rays coming here from the various celestial bodies. If the spirit-entity succeeds in releasing itself from the stress of physical bondages, it can, by means of its subtle form, go to any region in a moment and return to the body. The velocity of the spirit-current is infinitely great ; far greater than that of light and electricity, which is very great.

- (xiv) The current of *Chaitanya* (spirit) is exceedingly subtle and fine. It is not perceptible. But its presence in the body is felt from its functioning. In the wakeful condition, it forms a focus at the eyes, and supplies energy and vitality to the body and senses. The chief indication of the presence of that current is consciousness and sound. When a child is born, it cries. If it fails to do so, it is presumed to be dead. So long as a man or animal speaks or makes sound, and moves, he is alive. When the sound and motion cease, he is declared to be lifeless. If carefully observed, it would be found that the entire functioning of this world is based on *Shabd* and *Surat*. In other words, one speaks or commands, the other listens and obeys. Even the functioning in the inanimate creation cannot take place without motion and sound. These functions and sounds are the manifestations of the hidden spirituality which is present in all inanimate objects. The latter cannot function without the aid of the former. In short, where there is spiritual current, it is accompanied by sound also. That is to say it is *Shabd* which supplies spirituality to all. It is the motive force and is spirituality itself. This establishes the proposition that whosoever wishes to rise along the current of spirit, should do so by catching hold of the *Shabd* emanating from that current. Thus he can reach the source of that current. As an illustration, take a blind man. From hearing the sound, he is able to reach the person who calls him. On a dark night, if someone is lost in a forest, he can reach the nearby habitation, by

following the sound coming from that place. It is, therefore, evident that there is nothing like sound which can show the way and shed light in darkness.

- (xv) All the extant religions of the world have eulogised *Shabd*. They say that *Shabd* is the beginning of the whole creation. In the beginning there was *Shabd* or Word, and it evolved the creation. That *Shabd* was with God, and was the manifestation of God. It is the true Creator. It should be understood that *Shabd* is the current of spirituality which issued forth from the Feet of the Supreme Being. It is the creator of all. It is the cause of all motion and life and functioning, and is itself *Chaitanya* (spiritualised). But, due to the admixture of matter, in the region of *Máyá*, that *Chaitanya Shabd* (spiritual Sound) has gradually been diminished in strength and influence. Accordingly, gradations have come into being in its force, velocity and motion. The entire functioning, whatever and wherever it may be, is however due to *Shabd*.
- (xvi) *Sants* have come from the Highest Region, the *Dhám* (Abode) of the Supreme Being. They have revealed the secrets of *Shabd* in clear terms and in details. They gave out the detailed descriptions, with the various *Shabds*, of all stages lying between the region of the Supreme Being and the seat of the spirit in *Pind*. A traveller can, thus, know each and every stage or region, and proceed on by catching hold of the *Shabd* or Sound of the intervening stages. With the help of *Shabd*, he can elevate his spirit to the higher regions, i. e., his real home. By following this practice, he can, one day, have the *Darshan* of his Lord. Crossing

the regions of *Máyá*, *Man*, *Kál* and *Karam*, he can attain to the state of supreme and eternal bliss, and get true redemption from pains and pleasures, troubles and sufferings, and births and deaths.

- (xvii) There are those, who consider the pleasures and enjoyments of mind and senses as true happiness, and the body and world as their real *Rúp* (form). They always work and endeavour to attain the same. They will have to assume body, again and again, in accordance with their aspiration, desire and nature. It is the body which dies, not the spirit. The condition that supervenes on the spirit leaving or separating itself from the body, is termed 'death'.
- (xviii) But, sincere seekers and *Dardís*, on noticing the perishable nature of the world and the body and all that pertains to them, earnestly endeavour to gain admission into the Eternal Region and to obtain the supreme bliss whereof. In consonance with what has been stated above, they should commence the practice of translating their spirit entity from the focus of the eyes to heavenly regions above. They should proceed internally along the current of spirit, taking hold of *Dhun* (resonance or reverberation) of the *Shabd* after receiving initiation into the secrets of the stages and the method of proceeding thereon, from the *Sant Sat Guru* (who has access to the Highest Region) or the *Sádh Guru* (who has traversed the Path half-way and is proceeding on) or His true *Premí Satsangí* (who, having traversed some distance, is pushing onwards). This practice can be performed properly only when the traveller

is imbued with the true love for the *Darshan* of the Supreme Being. By performing *Abhyás*, that love will go on increasing daily. Proportionately the journey will be rendered easier and smoother.

- (xix) Love or the force of attraction or cohesion is the chief constituent, or the परम तत्त्व *Param Tattwa* (the highest essence) of the whole creation. In other words, the entire creation was evolved by love, and is maintained and sustained because of love. Likewise, all the activities in the world are carried on by love, yearning and affection.
- (xx) A man does what he is interested in. He seeks the company of the person whom he loves. All the entities and forms owe their existence and stability to love. Even the Supreme Being Himself is a boundless ocean and reservoir of Love. The currents, which emanated from His Feet, are also full of love. The regions and creations thereof brought forth by these currents, are also full of love. In short, all *jívas* are of love ; and perform their functions by love. They can return to the Supreme Abode by love. Therefore, whosoever is desirous of leaving this region of death, and of reaching the Eternal Region, can do so by love and merge in the Reservoir of Love.
- (xxi) The religions and their practices which do not thrive on *Prem* (Love) or do not even mention it, are sham and hollow. Love should be engendered and cherished internally for the Holy Feet of the Supreme Father *Rádhásoámí Dayál* (who dwells within all) ; and externally for the Holy Feet of the *Sant Sat Guru* or the *Sádh Guru* (who gives out the mysteries of the *Dhám* of the Supreme Being

Rádhásoámi Dayál, and how to attain to Him, and who takes the *Surat* there). It is then that the Path can be easily and properly covered. If there is no love, all endeavours and *Abhyás* will count as ritual and observance. But in the case of a *Dardí* seeker, the love for the Holy Feet will instantaneously spark in his heart, on hearing and learning about the glory of *Rádhásoámi Dayál* and His Abode. In the same manner, the *Sant Sat Guru* or the *Sádh Guru* will engender love in the heart of the person who comes in contact with Him and hears His discourses. That love will increase daily as he attends *Satsang* and performs *Abhyás*. It will, one day, enable him to gain admission into the Highest Region.

21. A seeker and thoughtful person, on carefully examining the condition of the world and his body, can arrive at the same conclusions as have been enumerated in the above 21 sub-paragraphs of paragraph 20. Thereafter he would need no testimony or evidence of old religious books or the discourses of by-gone *Mahátmás*. The faith and belief of such a seeker would be perfect and dependable. As he is imbued with a burning desire to leave this region of suffering and death and to gain admittance into that of the supreme and eternal bliss, he would gradually be able to perform *Abhyás* correctly and properly, without encountering obstruction.

22. The all-knowing *Sant Sat Guru*, by His grace, attracts such a seeker without fail. In His grace and mercy, He accomplishes his task in an easy way.

23. This is the real *Parmásth*, true redemption and perfect salvation. All other activities, external as well as

internal, in which people are engaged, in the name of *Parmārth*, are mere delusions. Of course they effect some purification and count as meritorious acts. As a result of this, people enjoy pleasures in high or low regions and form of life for a time, but redemption from the bondage of body, be it coarse or subtle, and concomitant pains and pleasures and recurrent births and deaths, can, in no way, be secured by these activities.

24. *पन्थ* *Panth* means Path. Faith refers to that understanding and comprehension which helps engender love or impetus for starting on that Path. By this, the traveller attains to everlasting bliss on reaching the region of supreme happiness and stable equilibrium. He gets totally released from pains and paltry pleasures. He leaves the region of *Kām* (passion), *Krodh* (anger), *Lobh* (avarice), *Moh* (attachment) and *Ahankār* (egotism) where the ten sense-organs reign supreme. He gains admission into a region where there is no other desire or activity except that of securing bliss of *Darshan* and *Prem* of the true Supreme Being.

25. *Brahm* and *Máyá* have created innumerable pleasures and objects in this world, for alluring and beguiling man by making available to him the sweet and syrup of the pleasures of mind and senses. To attain them all individuals labour hard day and night, the whole of their life. But, even then, there are few who succeed in securing all the pleasures. Whether happiness is fully secured or not, its desire propels all of them to toil and strive for the same. In spite of their efforts generally going to naught, and their getting jolts and kicks in the world, they do not abstain from giving rise to new desires and hopes and working therefor, irrespective of the fact whether they succeed or not.

26. All *Jivas* see and understand that every man and every object in this world passes away. A man knows that he himself has, one day, to leave this world and its objects and even his own body. While going on a short journey, a man provides for his comfort and convenience, beforehand. But it is a matter of great surprise, that he makes no proper arrangement for his comforts on this momentous journey from which there is no coming back. Every body, be he rich or poor, suffers the brunt of various diseases, shocks, trouble and difficulty; and most of his efforts are futile. Even then nobody finds out if anything can be done for securing complete or partial relief from them and for removing or reducing desires and cravings for pleasures.

27. Every religion lays down the cause and effect of all these troubles. It has also prescribed the remedies for removing them. But nobody correctly applies these remedies, or is even fully conversant with them. Again, a person capable of explaining and guiding is not available in every religion and everywhere. Nay, even the leaders and teachers of the extant religions have not themselves been well acquainted with these matters. As these matters have generally been suggested covertly in the scriptures, none but *Abhyásís* can understand them. In the first place, the ways and means, capable of producing any effect, are not given in any religion. How can then they be found out? In the second place, people are generally so apathetic towards religion that nobody cares to find them out. If they are explained to them, nobody lends his ear nor is he eager to investigate if any good can accrue from it. They are all superficially engaged in the old rituals, customs and traditions, handed down

from their forefathers without finding out their origin, reality, advantages and disadvantages. They consider these outward acts as *Parmārth*. They believe that after their death they would achieve salvation by performing these very outward acts, and feel at ease. Nobody pauses to think for a moment whether these acts do any good to them in their life time, on which could be based the belief that they would achieve redemption after death.

28. It is worth enquiring how religions came into being, and what was intended to be achieved thereby. It appears from the teachings of *Sants* that generally all persons began to do what would secure them pleasures of mind and senses, just as they saw and heard that others were doing. Because they went on multiplying their desires and cravings, they had to work harder and harder, regardless of whether their desire was fulfilled or not. The result was that they got pains and pleasures. For removing illness, sorrow and difficulty also, they generally followed others. When their efforts did not bear fruit, they became sore. Nobody could help them. They felt absolutely helpless before death and all had to undergo it. Nobody got an inkling about his future, as to whether he would be happy or unhappy.

29. All *Jīvas* thus became involved in the three kinds of troubles stated above. To alleviate their sufferings, *Mahātmās* and the wise of the time, and sometimes the incarnations or agents of *Parmeshwar* or *Brahm*, gave out wisdom and taught the modes of practices by which *Jīvas* could secure some relief. The

level of these teachings corresponded to the attainment of each teacher. The same were recorded in books. As time passed on, there was constant divergence and difference in the understanding and teachings, as well as in the people of the time. As a result of this every religion or community was sub-divided into a number of groups, and the real object of writing these books was lost.

30. In short, those who taught or preached groped in the dark. They proceeded from effect to the cause. They simply gave out their impressions of what they understood or deduced from the condition of the world and the workings of nature. In accordance with these ideas they prescribed *Karam* and *Dharam* (religious deeds and duties) for the people of their country. So long as people were simple and unsophisticated, they accepted these statements at their face value, and acted upon them as far as they could. However, when some of them acquired learning and developed intellect and faculty of thinking, they noticed discrepancies and contradictions in the teachings of past *Mahátmás* and incarnations. They began therefore to examine and weigh those statements. On discovering defects in them they introduced changes in the rituals and observances or evolved altogether new theories and introduced innovations. Due to divergence and difference there were quibblings and controversies among the followers of every sect. Followers of one religion or one sect began to criticize and taunt others. Exposing their mistakes and defects they began to call others false or paltry. Thus the real object was lost. Show, envy and jealousy went on increasing.

31. The ethical principles were more or less the same in all the revealed religions. But the practices prescribed by them were very tedious and risky ; and impossible of being observed by the common people. Therefore they remained in the books only and would not generally be translated into practice. Moreover, some of the teachers described them in riddles so that they could not be understood by the common people or brought into practice. All were entangled in outward observances and activities, which had very little to do with the real object and benefit. Tied down to these customs and traditions, people became bigoted and quarrelled among themselves. They gave no thought to the measures for securing help in their afflictions. Every body began to adopt the course according to his intellect and knowledge. The result was that very few could get access to high regions or regions of bliss, such as *Swarga*, *Baikuntha* (heaven) *Bahisht* (paradise) and other higher regions. Majority wandered in the lower and infernal regions, i. e., in the cycle of Eightyfour. Nobody could know about the true Supreme Being or the means of gaining access to Him.

32. The Supreme Being *Rádhásoámi Dayál* saw this sad plight of the *Jívas*. Therefore He was graciously pleased to send to this world His *Nij Putras* (own Sons) or *Khas Musahibs* (Special Companions), viz., *Sants*. They revealed the secrets of *Sat Purush* and the whereabouts of His *Dhám* which is beyond the three *Loks* or the limits of *Máyá*. They taught the practices of *Surat Shabd Yoga*, to be performed internally. But due to the wide-spread ascendancy of the various old

religions and their innumerable branches, *Sant Mat* and its *Abhyás* could make very little headway. Although practitioners and adepts of *Sant Mat* have since appeared here and there and taught and preached *Surat Shabd Yoga*, yet very few educated persons joined *Sant Mat*. However, a large number of persons, who were not learned and sophisticated and belonged to lower castes, i. e., those who were not proud and arrogant, joined *Sant Mat*. But the real and sincere practitioners of *Surat Shabd* were very few. The rest took to one or the other outward forms of worship, like the followers of other religions. They regarded reading and reciting of *Sants' Bánís* and *Bachans* and outward worship as the means for attaining salvation. Some became *Báchak Gyánís* (sophists). Hence these followers of *Sant Mat* were somewhat like those belonging to other religions. Barring a few real *Abhyásís* and devotees, none of them secured admission into the Mansion of the Supreme Being.

33. Simultaneously, real *Parmáarth* became extinct. Generally people betook themselves to the world and its pleasures and forgot the Supreme Being and His worship and devotion. Thus they added more and more to the load of their *Karams*. In consequence sickness, grief, sorrow, poverty, quarrels, bickerings and mutual strifes became rife. Man's life span decreased. The produce of fields, and activity and income of every profession, were very much reduced. People became prey to anxieties and worries of all sorts. Outward activities of fake and traditional religions got much currency. They afforded very little benefit of real *Parmáarth*. On the contrary they gave full play to show, and indulgence in the pleasures of mind and senses. Therefore *Jívas* began to descend to

lower regions in greater number. Seeing them in this distress and misery, the Supreme Being, *Rádhásoámi Dayál*, very graciously incarnated Himself as *Sant Sat Guru*. He gave out the most easy means of getting out of the region of *Máyá* and going back to the *Nij Ghar* (Real Home), the *Rádhásoámi Desh*. He described in detail, the secrets and mysteries of His own *Dhám* and the stages on the way. He proclaimed that those, who wished to escape from pains and pleasures of assuming body in the world, and from the cycle of birth and death, should accept the *Saran*, refuge and protection of *Rádhásoámi Dayál*. They should regularly and daily perform, as much as possible, the easy practice of *Surat Shabd Márg*, while continuing to lead a family-life and to attend to their avocation and profession. They should augment their love and faith daily. If *Jívas* act up to His commands, He, in His grace and bounty, would confer salvation upon them. Taking them to the Real Home, He would grant them everlasting bliss.

34. There are those who, being entangled in *Karams* and *Dharams* (acts and duties prescribed by old scriptures) and holding fast to old prejudices and traditions, would not listen to and accept *Rádhásoámi Dayál's Bachans* (teachings). They will raise useless objections and discussions against the *Rádhásoámi Faith* and oppose it. The followers of *Rádhásoámi Faith* are warned that they must not enter into discussion with such persons. They may, however, explain them the principles of the Faith once. It is also not permissible to intimidate or offer a bait to anybody. As this Faith is based on love, unless and until true yearning and love for the Holy Feet of the Supreme Father are engendered, no

one can perform the easy practices (*Abhyás*) of this Faith. All such *Jívas* will, therefore, continue to wander in the regions of *Kál* and *Máyá*, and suffer pains and pleasures again and again in the high and low forms of existence.

35. Whosoever comes under the protection (*Saran*) of *Rádhásoámi Dayál*, will be saved, to a greater or a lesser extent, from the three kinds of afflictions. He can realize this in this very life, by performing *Abhyás*. These three kinds of afflictions have been described in paragraph 29 supra. They are mental pain, bodily suffering, such as, sickness, etc., and external troubles, annoyance and mischief caused by others, such as, quarrelling, wrangling, etc. There is a fourth kind of suffering, viz., death. This is the gravest of all.

36. The principles of *Rádhásoámi* Faith are :

- (1) The Supreme Being is one. His Mansion is the highest of all. Nothing, but *Prem* (Love) exists there. There is not the least admixture of *Máyá*. The Name of that Supreme Being is *RÁDHÁSOÁMÍ*. *Rádhásoámi* is *Dhwanyátmak*. That is to say, this Name resounds in splendid refulgence in the innermost recesses of all. This Name has not been coined by man.
- (2) The throne of that true Supreme Being is within everyone, and the Path leading to Him is also within all. By means of His rays or currents, He pervades all.
- (3) *Jíva*, or *Surat* (Spirit) is a particle of the Supreme Being like a ray and the sun, or a drop and the ocean.

- (4) From the bottom of *Dayál Desh*, the region of the Supreme Being, issued forth a dark current. This is known as *Niranjan* or *Kál Purush*. The mind is a particle of his. It was *Kál Purush*, who with the permission of *Sat Purush*, created *Trilokí* or the three regions, below *Dayál Desh*.
- (5) Pure *Máyá* first appeared in *Trilokí*. *Niranjan*, conjointly with *Máyá*, created *Brahmánḍ* in the first instance. *Purush Prakriti*, *Máyá Brahm*, *Shiva Shakti* and *Niranjan Jyoti* are the names, which *Niranjan* and *Máyá* assumed at the various stages in the course of their descent. *Niranjan* is the *Parmeshwar*, *Khudá* and Lord God of the various religions. None of them knew the secrets of *Sat Purush Rádhásoámi*.
- (6) Thereafter, *Niranjan* and *Jyoti*, through the agency of their three currents, viz, *Vishnu*, *Brahmá*, and *Mahádeo*, created, in the lower regions, celestial beings, human beings and others belonging to the four *Kháns* (classes). *Malín* (impure) *Máyá* appeared in this region. Its creation came into being by the admixture of this मलीन माया *Malín Máya*. This region is called *Pinḍ Desh*.
- (7) Thus, according to the *Rádhásoámi* Faith, the entire creation is divided into three grand divisions. First is the *Nirmal Chaitanya Desh* (purely spiritual division). Where there is nothing but *Prem* (love) and *Chaitanya* (spirituality). Second is the *Nirmal Chaitanya* (pure spirit) and *Shuddh Máya* (pure *Máyá*)

Desh, which is the creation of *Brahmánḍ* or the *Brahm shrishti*. Third is the *Nirmal Chaitanya* (pure spirit) and *Malín Máya* (impure *Máyá*) *Desh*. This is the creation of *Pinḍ*, the theatre of coarse and subtle creations.

- (8) Mind, which is a particle of *Niranjan* or *Kál Purush*, is the store-house of *Sankalp* and *Vikalp* (volition and doubt) and desires. The sense-organs appended to the body are the instruments through which the individual mind acts in this world, as prompted by desires. The body and its instruments, viz., sense-organs, are the products of *Máyá*.
- (9) Light and luminous rays are the manifestations of the rays of spirituality and *Dayál Purush*. Darkness and dark rays are the manifestations and symbols of *Kál Purush* and *Máyá*.
- (10) The first grand division is the abode or mansion of the *Dayál Purush*, i. e., the *Nirmal Chaitanya* (pure spirituality). The second and the third grand divisions are dominated by *Kál Purush* and *Máyá*. The creation of these two regions is within the limits of *Máyá*.
- (11) *Máyá* and its products are not in stable equilibrium. They are always subject to change and transformation. Therefore, pains and pleasures prevail in the region of *Máyá*. The physical bodies, which are covers over the *Surat Chaitanya*, have to be assumed and cast off. They are composed of the material of

Máyá, viz., five *Tattwas* (elements) and three *Gunás* (qualities).

- (12) *Páp* and *Punya* (vice and virtue) appeared in the region of *Brahm* and *Máyá*, i. e., in the second and the third grand divisions. This region is called *Karam Desh* (region of *Karams* or actions). *Karma* (action) appeared in these two regions. These actions came to be known as *Punya Karam* (virtuous or good or meritorious acts) and *Páp Karam* (vice or sinful acts).
- (13) *Punya* and *Páp Karams* are of two kinds : real, and conventional.
- (14) Real *Punya Karam* (good and meritorious act) consists in directing attention or current from the seat of mind upwards to the Real Home of the spirit, by the performance of *Abhyás* prescribed by *Sants*.
- (15) Really *Páp Karam* (bad or sinful act) consists in sending the current from the seat of mind to the plane of senses, and from there to the outward creation, i. e., pleasures and objects.
- (16) The benefit accruing from real *Punya Karam* is that the mind and spirit will get purified by ascending upwards, and they will get pure bliss. The mind will stop at *Trikutí*. From there the *Surat* (spirit), getting detached and separated from the mind, will reach *Dayál Desh*, and attain to everlasting bliss. To instruct or help

others in the performance of this *Abhyás* and thus enable them to attain everlasting bliss, is the real and true *Parmárth*.

- (17) The evil resulting from really *Páp Karams* is that the mind and spirit will always have an outward and downward tendency. Their currents will, through the sense-organs, be diffused and dissipated in the material objects. They will suffer pains and pleasures by assuming physical forms. The cycle of births and deaths will not end. To direct and assist others in these (*Páp*) activities, and to prevent sincere *Parmárthís* from pursuing their Path or to put obstacles in their way is *Páp Karam* (sinful act).
- (18) Conventional *Punya Karam* consists in doing good to others with the resources, at a man's disposal as provided by nature, or made available to him because of some social convention, or earned by his own efforts and labour. This will result in greater happiness in the future. If the *Punya Karams* are disinterested, they will generate love and devotion in the Holy Feet of the Supreme Being.
- (19) Outward *Páp Karam* consists in casting evil eye on the property of others, taking forcible possession of it, seizing it by fair means or foul, depriving others of their right by hook or crook, causing harm, loss or pain to others, and picking up quarrels and wrangling with *Parmárthís*.

- (20) The performance of real *Punya Karam* (i. e., the *Abhyás* for raising mind and spirit to *Gagan* or heavenly spheres) is not at all possible without the aid and *Satsang* of *Sat Guru*, who abides in and knows the mystery of the highest region. As regards the conventional *Punya Karam*, it is also difficult, nay impossible, to perform it disinterestedly, without the *Satsang* and *Abhyás* of *Sat Guru*.
- (21) In *Rádhásoámí* Faith there is very great importance and necessity of *Sat Guru* who reveals the mysteries of the highest region and teaches how to translate and elevate the mind and spirit there. No one can successfully perform *Abhyás* without His initiation, grace and help, or obtain the secrets of the true Supreme Being, His abode and its Path.
- (22) *Sant Sat Guru* is the embodiment of the Supreme Being and His own and beloved Son. True and perfect salvation of the soul can be attained through *Sat Guru* alone. He alone is empowered to extricate the *Jíva* from *Chár Khán* (four categories of existence) and grant him human form in the first instance. By making him attend *Satsang* and perform *Abhyás*, He helps them proceed to higher regions and ultimately to *Nij Dhám* (Real Abode).
- (23) *Sant Sat Guru* is the real well-wisher, protector and redeemer of the *Jíva*. He alone can unite him with the true Supreme Being. Whenever it

is His *Mauj*, the true Supreme Being incarnates as *Sant Sat Guru*.

- (24) If one is not fortunate enough to meet the *Sant Sat Guru*, but meets with *Sádh Guru*, even then one would get help in securing one's salvation. *Sádh Guru* is he who has traversed half the Path by performing *Abhyás* with the help and initiation of *Sant Sat Guru* or the Supreme Being Incarnate. In other words, *Sádh Guru* is one who has gained access to *Pár-Brahm Pad*, and is on the way to *Nij Dhám*, and is eventually to attain the status of *Sant Sat Guru*.
- (25) If neither of these two high Personages is met with, but a sincere seeker and *Parmárthí* happens to meet a true and loving *Satsangí*, he may get initiation from him and commence *Abhyás*. But his task will be completed through *Sant Sat Guru* alone. Sooner or later He will grant His *Darshan* and *Dayá* to him.
- (26) Every person has been endowed with three faculties. They are body and senses, the mind and intellect, the *Surat* or Spirit. Without exercise, *i. e.*, training and application, none of these faculties can be awakened. By developing the first two faculties, worldly gains, such as power and pelf, name and fame, pleasures of senses etc., can be secured. By awakening the third faculty, *viz.*, that of the spirit, spiritual regeneration can be made. The mind and spirit can rise to higher regions, and

thence to the *Dhám* (region) of the Supreme Being and attain supreme and eternal bliss. For the good of their soul, it is incumbent upon all to try to some extent, to awaken their spiritual powers. This is possible by the grace of the *Sat Guru* and the performance of His *Abhyás*.

- (27) All stand in need of true redemption and salvation. True salvation, according to *Rádhásoámi* Faith, means that a person performs *Surat Shabd Yoga*, gets out of the limits of *Máyá* and reaches *Nirmal Chaitanya Desh* (purely spiritual division), the Abode of the Supreme Being. There, he obtains the *Darshan* of his Supreme Father. As his Abode is the Reservoir of supreme bliss and is free from death and decay, pain and suffering, birth and death, the *Surat*, on reaching there, also becomes immortal and free from decay and attains to supreme bliss. This is what is called true redemption and perfect salvation.
- (28) He who would not apply himself to the practices taught by *Sants* for attaining this kind of salvation, shall wander within the limits of *Máyá*, assuming high or low order of bodies and undergoing pains and pleasures. He will not be relieved from recurrent births and deaths. In short, according to his desires, he will again and again be subjected to pains and pleasures in lower or higher regions and forms of life.
- (29) The Supreme Being is the source and fountain-head of *Prem* (Love). All *Jívas* are His *Ansha*

and are *Prem Swarúp*. The entire creation is functioning by *Prem*. Therefore, he who wishes to awaken his spiritual powers should perform *Abhyás* with love. He should go on daily increasing his love for the Holy Feet of *Sant Sat Guru* and the Supreme Being, *Rádhásoámí Dayál*. Elevation of the mind and spirit would follow. On achieving perfect love, he would one day gain access to the Reservoir of Love. Without true love and yearning, it is not possible to obtain success in the performance of *Surat Shabd Abhyás*.

37. He, who joins *Rádhásoámí* Faith, should be considered very fortunate, for he alone will achieve his true salvation in one, two or three lives. Satisfactory answers to all questions which can possibly arise in the mind, regarding *Parmárth*, the Supreme Being, His omnipotence, soul, *Máyá*, creation, etc., are available in the *Rádhásoámí* Faith alone. No other religion can furnish answers to most of the vital questions. This is the reason why people do not have full faith in their religions. Neither the *Abhyás* prescribed by these religions can be performed, nor can real peace and satisfaction be achieved there. It is up to the *Jivas* to accept or not to accept the teachings of *Sants* for their real good. This religion is of the Supreme Being himself. People of all nationalities and denominations are equally eligible for admission into this Faith, provided they are true seekers. Without renouncing family-life or giving up avocation or profession, they can practise the easy mode of *Abhyás* and effect the welfare of their soul.

38. As this discourse has become lengthy, its gist is given below :—

- (1) The body, the world, its pleasures and other objects and paraphernalia are all perishable and inert. Hence they are असत्य *a-satya*. (non-true, perishable).
- (2) In this world, *Surat* or spirit alone is सत्य *Satya* (true), *Chaitanya* (intelligent) and *Ānand* (bliss). It is this essence that vitalizes the body of every animate being. A little joy is derived from inanimate objects and the objects of pleasures. In short, all physical bodies, whether sentient or not owe their existence to the presence of spirituality in them, either in a manifest or in a latent form. Immediately or shortly after the separation of that essence, the bodies and forms disintegrate. Therefore, the true and real essence in this world is *Surat Chaitanya* (spirit) only ; rest is all illusory.
- (3) Like the various physical bodies there^{re} are countless spirit-entities. They assume bodies and then leave them. This proves the existence of some special region or source or *Bhandár* (Substratum or Reservoir) of spirit-entities. And this alone is the real महा सत्य *Mahá-Satya* (Highest Truth), महा चैतन्य *Mahá-Chaitanya* (Highest Intelligence) and महा आनन्द *Mahá-Ānand* (Highest Bliss).
- (4) The physical body is made of five *Tattwas* (elements) and three *Gunas* (qualities) which are the constituents of *Máyá*. All of them are inert (non-intelligent), and are vitalized by the energy of the *Surat Chaitanya* (spirit).

- (5) The elements referred to above have their own separate regions. As regards gross *Tattwas* (elements), their different regions are visible to the eye.
- (6) Higher creation is subtle and fine. It follows, therefore, that the constituents and reservoir thereof must also be subtle.
- (7) It is observed that the seat of spirit is beyond the reach of five *Tattwas*, three *Gunas* and mind and senses. It, therefore, follows that the reservoir of spirit must be beyond the region of the latter, far beyond the seat of spirit in the human body, in the Highest Sphere. The proof of this proposition is furnished by the following. Beyond and above one solar system, there is another ; and, in this way there are several systems, the last being the highest of all. The Prime Current emanated from there. During its descent, it went on creating one region after another. The final and ultimate region or sphere is the *Nij Bhandár* (Real Reservoir or Source) of *Surat Chaitanya* (spirit). It is the *Dhám* of the Supreme Being. As regards intermediate or intervening regions, each higher one is the source, sustenance and Master of the lower one.
- (8) It is evident that attachment to असत्य *a-satya* (non-true), perishable and lifeless objects, causes pain, when they undergo change and decay. When the physical body (which is a temporary abode of the spirit in this world) gets old or unfit for

the spirit to abide, there will be great pain at separation.

- (9) It, therefore, behoves a wise and thoughtful person to have only as little connection with the असत्य *a-satya*, perishable and lifeless creation, as is necessary, and to avoid attachment with.
- (10) As far as possible, love should be engendered for *Satya* (Truth). While alive, a man should perform the practices for attaining the same, so that he may not have to suffer pain at the time of leaving this *a-satya* (false or non-true) creation. On the other hand, he may, instead, unite with the *Mahá-Satya* (Highest Truth) and get everlasting bliss.
- (11) The entire creation is constituted of currents. The *Surat Chaitanya* (spirit) is a current or ray of the *Mahá-Satya*, viz., the Supreme Being. It is because of the spirit-essence that life exists and survives. It is, therefore, proper that one should proceed towards the *Nij Bhandár* (Real Reservoir and Source) through this very *Satya* (true) and *Chaitanya* (spiritual) current.
- (12) This current of spirituality exists, in a latent form, in every human microcosm ; but it cannot be perceived. *Shabd* or Sound is its manifestation. Therefore, by catching hold of the resonance or reverberation of *Shabd*, the spirit can revert to its reservoir.
- (13) One who proceeds along the धुन *Dhun* (resonance or reverberation of *Shabd*) or Sound, will reach the source from where that Sound emanates. It

matters little whether there is light or not on the way.

- (14) It is necessary, therefore, to get initiated into the secrets and mysteries of the Prime *Shabd* or Current and of all the intermediate stages with details of their Sounds. It is only then that a sincere seeker will traverse the Path by catching hold of the Sounds of the intervening stages, one after the other. Thus he will gradually reach, one day, the Highest Region and attain to *Mahá-Satya* (Highest Truth) and eternal bliss.
- (15) These secrets and mysteries of the Path and the stages (represented in the microcosm) can be learnt from an adept. Obtaining full instructions and help from Him, the seeker should engender love for the Holy Feet of the Supreme Being (who is *Mahá-Satya*, *Mahá-Chaitanya* and *Mahá-Ānand Swarúp*). The creational process was started and is maintained by love. Everything is going on by love. Hence this Path cannot be traversed without love.
- (16) The secrets and the details of the stages, the description of the Path, and the means for engendering and increasing love for the Holy Feet of that *Mahá-Satya*, *Mahá-Chaitanya* and *Mahá-Ānand Swarúp*, who is known as the true Supreme Being *Rádhasoámí Dayál*, can be learnt from the holy books and the *Satsang* of *Rádhasoámí* Faith. These matters have not at all been described clearly and systematically in any extant religion, so that they could be easily followed and practised by all and sundry.

- (17) *Rádhásoámi* Faith explains the secrets of the divine power of the true Supreme Being. As the spirit current has descended from the topmost region, so will it revert and proceed upwards. This is the *Rádhásoámi* Faith. This religion does not prescribe or teach anything which is the product of a human intelligence and learning. There is no way of taking the spirit-entity to its real home, except by the method of withdrawing the current of spirit. Therefore, true and perfect *Parmáarth* (religion) consists in listening intently to the *Dhun* of *Shabd* (Sound) internally or catching hold of the current of spirit, and thus proceeding onwards. All the other paths of proceeding internally are beset with risks, dangers and difficulties, and are shallow. They stop short within the limits of *Máyá*. Hence they cannot lead to true and perfect salvation.

39. The real object of religion can, at present, be achieved only by the *Surat Shabd Yoga*, as taught in *Rádhásoámi* Faith. In the case of a devotee of the *Rádhásoámi* Faith, his worldly desires will either be fulfilled or removed. He will be able to exercise vigilance and caution in the enjoyment of sensual and mental pleasures. He can secure relief from physical and mental pains and suffering. At the time of death, he will get bliss instead of pain. A foretaste of this can be had by an *Abhyási* (practitioner) after performing *Abhyás* for some time. This experience will increase daily. One day, it will be possible by the grace of the Supreme Being *Rádhásoámi Dayál*, to attain fully the state of bliss described above.

Discourse 15

THREE RULES NECESSARY FOR MINIMIZING DISTRACTIONS IN ABHYÁS AND FOR SUSTAINING SPIRITUAL PROGRESS

1. Three rules are laid down here. Those, who have joined *Rádhásoámí* Faith and are really desirous of true salvation and the *Darshan* of the true Supreme Being in His Mansion, should act, as much as possible, in accordance with these rules. They are necessary for progress in *Abhyás* and for proper conduct in spiritual as well as temporal matters. If these rules are properly understood and kept in view, it is hoped that the devotees would be able to detect their faults and failings. This will enable the devotees to apply necessary corrections.

2. These rules are :—

First : The *Surat* or spirit has descended from the highest region, the Holy Feet of *Rádhásoámí Dayál*. It is seated at the plane of eyes in *Pind*. From here it is performing the functions pertaining to the body and the world through the media of sense-organs. It is necessary to revert it to the original home by the practices taught in the *Rádhásoámí* Faith.

Second : The mind and spirit should be elevated to higher regions by the practice of *Dhyán*. This is done by the contemplation of *Guru Swarúp* or that of the various presiding deities.

Third : Both in *Parmārth* and *Swārth*, the devotee should do to others as he wishes others to do to him.

3. The difficulties encountered in practising these rules and the ways to obviate them are briefly described below. It is proper and necessary for every true *Parmārthī* to keep them in mind and to act up to them as far as possible. Otherwise, it will be difficult to enforce them, and the spiritual progress would also be retarded.

4. Worldly desires and the sense-organs cause distraction in observing the first rule, viz., the elevation of spirit and mind. They prevent the withdrawal and ascension of the spirit-current. If the current is projected outwards to the senses, in external objects or in the body, it will be difficult to turn it upwards and to raise it. It has, therefore, been enjoined upon an *Abhyāsī* that generally his outward behaviour should be confined to what is necessary. In particular, he should, at the time of *Abhyās*, gradually train his spirit-current to withdraw inwards and rise upwards, simultaneously controlling his mind and senses. By this, some bliss and joy of withdrawal and ascension of spirit will be experienced. By continuing and gradually increasing this practice, more and more bliss and joy will be perceived and detachment from the body and the world will be effected to some extent.

5. If distraction is caused in the performance of devotional practices by worldly impulses and desires, the practitioner will not get bliss uniformly. Sometimes he will enjoy bliss of *Abhyās*, and, at other, he will feel indifferent. Accordingly his progress towards the *Nij Ghar* (Real Home) will be slack.

6. He, who is all the time vigilant and watchful about his mind and senses, and prevents unnecessary up-surge of desires and urges, will also be able to control them at the time of performing *Abhyás*. Otherwise, all sorts of thoughts will arise at the time of *Abhyás* ; and the *Abhyási* will not even be aware of them. His mind, instead of applying itself to *Bhajan* and *Dhyán*, will be swept away by all sorts of thoughts. It is, therefore, proper and necessary that, as far as possible, he should exercise control over the mind and the senses. This will enable him to obtain some bliss in *Bhajan* and *Dhyán* ; and the same will gradually be increased.

7. As regards the observance of the second rule, one should be careful first to bring the *Swarúp* (countenance of the *Sant Sat Guru*) before his mental eye and to fix it there. By this, the mind and senses, which are accustomed to apply themselves to some form, will be somewhat steadied. They will be fixed at the proper point ; or they will be put in contact with *Shabd*. At that time, there would be fewer chances of the appearance of other forms. Moreover, *Shabd* will be heard clearly. If *Swarúp* (form of the *Sant Sat Guru*) is not kept foremost, the mind and senses, on account of their natural inclination, will remain unsteady and infested with all kinds of thoughts.

8. If *Swarúp* (face of the *Sant Sat Guru*) appears during the practice of *Dhyán*, or if *Shabd* is clearly heard in *Bhajan*, then the mind and senses will be attracted without any difficulty. They will not give rise to any other thought. But, when thoughts are forceful, some efforts will be needed for recapturing the *Swarúp*. This will remove the

thoughts and reveries. In case, this is not done, much help will be secured by reciting before the *Swarúp* some love-charged hymns, as is done in the *Artí* ceremony.

9. The great importance of the *Dhyán* of *Guru Swarúp* and fixing it before the mental eye, lies in the fact that as soon as the *Guru Swarúp* is brought before the mental eye, the mind and senses are transported to the plane of *Prem* (love). Then, the bliss of *Bhajan* and *Dhyán* is experienced in a greater measure. Thoughts and reveries are minimized. But this is possible only when the *Abhyási* has deep spiritual love and affection for the *Guru*. It is for this reason that *Rádhásoámí Dayál* has, in His *Bání* and *Bachans*, laid great emphasis on *Guru Bhakti* (devotion to *Guru*). He has forcefully enjoined on the devotee to engender love for the Holy Feet of the *Guru*, in the first instance.

10. Without keen *Vairágya*, i. e., detachment from the world and its pleasures, and intense love and affection for the Holy Feet of *Rádhásoámí Dayál*, the mind and spirit cannot properly apply themselves to *Shabd*. Thoughts and desires would cause distraction in *Bhajan*. But if the *Abhyási* is imbued with love and regard for *Guru Swarúp*, and keeps it in the forefront, the mind would be somewhat steady, because it is habitually attached to a physical form. When one is before the *Guru*, one's mind and senses are attracted towards His *Darshan* and *Bachans*. Thus they become spiritually inclined, and worldly thoughts disappear. Another advantage of contemplating upon the *Guru Swarúp* is that the *Abhyási* is not required to change it, from one stage to another. In other words, the same *Guru Swarúp* will take him to *Sat Lok* (the stage up to which form exists).

Guru Swarúp as also the form of the *Abhyásí* will become subtler and more refulgent from stage to stage.

11. If one proceeds in *Abhyás*, contemplating upon the forms of the various presiding deities even then one would secure the same results, provided that these forms go on appearing at the different stages. If, however, they do not appear, one cannot generate love for them by simply thinking of them. For this reason, the thoughts and reveries cannot be quickly got rid of or reduced. Hence, the bliss will not be obtained fully. It is, therefore, for the *Abhyásí* to judge and examine the condition of his love and zeal, and to perform the practice of *Dhyán* in the manner he thinks advantageous. Without *Dhyán*, the withdrawal of the mind and spirit cannot take place as expeditiously as one wishes. But if the *Abhyásí* is able to hear *Shabd* clearly, he need not lay much stress on the practice of *Dhyán*. This does not, however, apply to all. Only a few highly *Adhikárí* (gifted) *Abhyásís* have this privilege. Therefore, it is necessary for *Abhyásís* to give priority to and emphasis upon the practice of *Dhyán*.

12. *Darshan* of the *Guru Swarúp* is had on withdrawal to a higher plane. It does not manifest itself at the will of the practitioner like other forms of the world. This form is graciously assumed by the All-knowing *Purush* (Being) for enhancing the love and faith of His devotees and appears at a higher plane. For this reason the *Darshan* of this *Swarúp* is often had in the state of dream, when mind and spirit are withdrawn to a very great extent, and also sometimes in *Abhyás*. An *Abhyásí* should, therefore, consider it a special grace, if *Darshan* of the

Guru Swarúp is had either in *Abhyás* or in dream. He should fix that *Swarúp* (form) in his mind and contemplate upon the same while practising *Dhyán*.

13. By following the third rule, the *Abhyási Premí* will derive great benefit in his spiritual as well as temporal affairs. He will never cause pain of any kind to anybody. A *Parmárthí* is enjoined to behave with humility, love and kindness towards devotees. He should be kind to all. If he behaves like this, all would be pleased with him. The Supreme Father too will be pleased, and grant him the gift of love. His condition will change daily. Quarrels, strifes, jealousy, rancour, etc., will not stand in the way of his *Parmárth*. His heart will go on becoming pure and softer, and will be imbued with the love of the Holy Feet of the Supreme Being.

14. A *Parmárthí* should not mind a little monetary loss if quarrels, strifes and opposition are thereby avoided. It is highly profitable for him not to adopt harsh and abusive language and taunts. He should forgive. He must not take revenge and set himself against mean and wrathful persons. In short, a devotee should take care that his mind is not worried on account of worldly affairs, and soiled and debased thereby. He should see that these thoughts do not disturb his *Bhajan*, otherwise he will not get bliss and joy. This loss is more serious than other minor losses or a little mental hurt. He should guard against incurring spiritual loss as far as possible and in a manner he thinks proper.

Discourse 16

SATSANGIS SHOULD ACCEPT HIS MAUJ AND RAZA
(PLEASURE), AND WHILE DEPENDING ON
GRACE IN AFFLICTION AND HAPPINESS,
SHOULD NOT BE SLACK AND
INDIFFERENT TO PARMÁRTH.

1. This has generally been ordained in all extant religions and in particular in *Rádhásoámi* Faith that true *Parmárthis* should, as far as possible, conform to the *Mauj* of their Beloved, the Supreme Father *Rádhásoámi Dayál* in all matters. In other words, they should submit to the pains or pleasures that come to them by His *Mauj*. When in affluent circumstances, they should not get puffed up and forgetful of their Supreme Father. While in pain or acute suffering they should not get so overwhelmed by it, as to identify themselves with that suffering, nor should they be displeased with or indifferent to the Supreme Father. In both circumstances, they should hold fast to the belief that whatever comes to pass is by His *Mauj*, and is fraught with some hidden good. When the Supreme Being is the True Father, well-wisher and all-powerful, how can anything happen without His *Mauj* or ordainment ? And whatever He ordains, must necessarily be for the good of His child, whether that good is discernible sooner or later. The first object will, of course, be the spiritual good. Worldly benefit will get the second place.

2. He who cannot at all conform to the *Mauj* is worldly and कर्मो *Karmí* (*Karam*-ridden). He is engrossed in his body and senses, family and kinsmen and objects and pleasures of the world. When loss is caused to these

things or any trouble approaches him, he instantaneously feels sore and distressed and begins to shout and complain because he cannot bear it. He becomes very much grieved and upset. He blames the person who is concerned with that affair. In his desperation he even blames the action of the Supreme Father. It is only after a long period of grief that he ultimately reconciles himself to his lot.

3. There are some people who are fairly devoted to *Parmārth*. They have sincere devotion for the Supreme Being. They are always solicitous for His grace and mercy. They regularly perform *Abhyās* (spiritual practices) according to the teachings of the *Rādhāsoāmī* Faith, and get some bliss and joy internally. But their mind is still full of desire and aspiration for the world, its objects and pleasures. Such persons would also not be able to conform to *Mauj* fully. When confronted with misfortune, distress and loss, they will feel sore and grieved, and become indifferent to the Supreme Father. But, on recollecting the discourses heard in *Satsang* and on reading the *Bānī* of *Sants*, they will regain their equanimity. Realizing that the Supreme Father is all-powerful, and nothing can happen without His pleasure, they will feel contented. They will not give themselves up to bemoaning, lamentation, complaining, accusation and reproaching others and to indifference to the Supreme Father as the worldly people do.

4. *Parmārthis* of the second category, when faced with loss or trouble, will feel somewhat pained. But recalling the spiritual discourses in *Satsang* and applying themselves to *Abhyās*, they will soon revert to the mental frame of thankfulness. They will consider that the sorrow, trouble, harm, loss which was in store for them, in consequence of

their past *Karams*, was very much reduced by the grace and mercy of the Supreme Father. They will, therefore, offer thanks to Him, and keep up their love, devotion and faith for Him as usual. By applying themselves mostly to *Bhajan* and experiencing His grace, mercy and protection, they will attain to happiness. In happiness also, they will be careful and thankful, and devote greater attention to *Abhyás*.

5. In contrast to the men in the previous category, the persons referred to above will be detached from the world and its objects and pleasures. They will attach much less value to worldly objects compared to *Parmásth*.

6. Spiritually-minded persons of the first order are imbued with intense love. They are mostly detached from the world and its objects. Their desire for worldly prosperity and advancement is very weak. They wish for only as much as is necessary for a moderate living and prosecuting *Parmásth*. Their *Saran* and trust in the grace and mercy of the true Supreme Being is very strong. As far as possible, they always accord priority to *Mauj* over worldly desires. They are always eager to conform to the *Mauj* of the Supreme Father, and do not allow their desires to get an upper hand. In all circumstances, whether they get pleasure or pain, they bear it patiently with trust and reliance in grace and mercy. At no time, they turn away from Him. Whatever comes to pass by *Mauj*, they consider it to be for their best advantage and remain thankful. They always understand that the pain or suffering that comes to them, is the result of their *Karams*, but the succour of the Supreme Father is always there. The outcome of the pleasure and pain will also be for their good. It will eradicate and exhaust *Karams*, correct

and mend the mind and senses and effect advancement in *Bhajan*. This applies to those who have taken true and complete *Saran*. If, at any time, they feel they are unable to bear their burden, they pray in the Holy Feet for the grant of endurance. And this prayer is soon granted. They experience the advent of help and peace within themselves.

7. *Sádhs* belong to a still higher category. They have access up to *Daswán Dwár*. As they have gone beyond *Pinḍ* and *Brahmánḍ*, they are not affected by the pain and pleasure of the world and the body. Under all circumstances, they fully conform to the pleasure of the Supreme Father. The liabilities of their *Karams* have been liquidated : and the *Pinḍí* and *Brahmánḍí Man* and *Máyá* are below them. Their life and behaviour are in accord with *Mauj*. Short of doing good to all, they do little or nothing in this world.

8. The hardships and troubles which visit a sincere *Parmárthí* are not without the *Mauj* of the Supreme Being. A sincere *Parmárthí* is he who is imbued with a sincere desire for getting admittance into the Abode of the true Supreme Being, and who has sincerely taken the *Saran* of *Rádhásoámí Dayál*. The object in allotting hardships and troubles to the sincere *Parmárthi* is one of the following :—(1) Eradication of the residuary *Karams*. (2) Correction of the body, mind and senses in order that the elevation of the spirit may be effected easily and quickly. (3) Removal of subtle form of pride and egotism. (4) Removal of deficiencies and errors of the mind. (5) To wean the mind away from pleasures, and to rid it of its natural inclination towards them, (6) To bring about apathy towards the world and its objects. (7) To

strengthen, in every way and under all circumstances, trust and reliance on the grace of the Supreme Being, and to expect and pray for succour from that quarter alone. (8) To enhance love for and faith in the Holy Feet of the Supreme Being and to yearn for His *Darshan* and access to His *Nij Dhám*. (9) To give up all worldly props, supports and powers. (10) To loosen attachment and affection for family, kinsmen and the worldly people.

9. The hardship, trouble or some worldly reverse which may result in the benefits enumerated above, should be considered as a special grace of the Supreme Being. One should not call him merciless and harsh and should not turn away from His Holy Feet, for, by doing so, one would cause set-back to one's *Saran*, love and faith and would become indifferent and apathetic to Him.

10. It does not behove a sincere *Parmárthí* to expect that as the Supreme Being is omnipotent, He would fulfil all his worldly desires in the way he likes. Nor should he consider that the Supreme Being is wanting in omnipotence and mercifulness if He did not do so. Such an attitude and understanding speak of utter ignorance of the canons of *Bhakti* (devotion).

11. A sincere *Parmárthí* takes the *Saran* of the true Supreme Being. His real aim and object is to gain admission into His Abode, have His *Darshan* and secure supreme bliss. How can, then, He grant his prayers for those worldly objects, prosperity and pleasures, which would prevent him from proceeding there? Granting of these things would be harmful to him and his *Parmárthí* interest. *Darshan* of the Supreme Being can, in no way, be had, unless and until one denies the world and its

pleasures. Hence, when the Supreme Being is pleased to shower grace upon a sincere *Parmārthī*, He gradually causes detachment in him from the world and its objects. He would certainly not give him more of these things, as they would entangle him and make his release more difficult.

12. Sincere *Parmārthī* should not therefore pray to the Lord for anything in excess of what is necessary for a moderate living. They should only beg for attaining to Him. Their desire for His *Darshan* and access to His *Nij Dhám* should, in all circumstances, be uppermost and strongest. If they find themselves in a situation which is not to their liking, they should, relying on His grace and mercy, as far as possible, put up with it. In case they feel much perturbed and uneasy, they should turn their attention inwards, to the Holy Feet and pray for help and ability to endure it. But they should not complain and feel sore.

13. This is the way of true devotion. The *Bhakt* (devotee) should, as far as he can, remain firm in his reliance on the Will and *Mauj* of his भगवंत *Bhagwant* (the Supreme Being). He should accept what He ordains for him. He should not wish for anything which is opposed to His *Mauj*. However, if his mind does not become reconciled, he may unburden himself at the Holy Feet in *Abhyás*. It is up to Him to grant his prayer or not, as be His *Mañj*. If He does not, the *Bhakt* (devotee) should somehow be reconciled to the *Mauj*.

14. परमेश्वर *Parmeshwar* or the त्रिलोकीनाथ *Trilokí-náth* (lord of the three worlds) has also said that he grants three gifts to his devotees and thereby saves them from the world and its pleasures and their attachment for these things. Those three gifts are (1) ailment, (2)

disrespect in the world and (3) indigence, *i. e.*, having money and property barely sufficient for their needs. His devotees have cheerfully accepted them as His gift and grace.

15. The *Gurus* of by-gone times usually did not admit householders into their fold. The first condition, they imposed, was that the candidates must renounce their family and profession, live with them and perform their *Sewá*. They did not initiate females at all. The *Abhyás* taught by them was so difficult and risky that hardly any one could perform it.

16. On the other hand, the Supreme Being *Rádhásoámi Dayál* has been so gracious and merciful in these times that He initiates householders, both men and women, into the easy mode of spiritual practices for the attainment of true salvation, without requiring them to renounce their family and profession. He enables them to perform *Abhyás* (spiritual practices) while continuing to lead a family life, and effects the salvation of their soul. He takes care of His disciples, in every way, in all matters, spiritual as well as temporal.

17. Now by grace and mercy spiritual practices have been rendered very easy of performance. In spite of this, there are people who seek more and more of worldly objects. In case they do not get them or they meet with a little hardship, trouble or loss, they are perturbed. They become indifferent to the Lord. They are even inclined to give up *Parmárth* altogether. This is certainly deplorable. This shows that they are ignorant, careless and unfortunate. They lack proper appreciation and desire for *Parmárth*.

18. It is the special and unique grace of *Rádhásoámi Dayál* that having regard to the troubles and weaknesses of the people of these times, He established with them the relationship of पिता-पुत्र *Pita-Putra* (father and son) in *Parmárth*, in place of *Soámi-Sewak* (master and servant). He wished that they should engender some love and yearning for Him. They should nurture faith in Him, and the *Surat Shabd Márg* propounded by Him, by attending *Satsang* and reading the scriptures. They should regularly perform *Abhyás* (devotional exercises) twice daily as far as they can. They should render some *Sewá* (service) with body, mind and wealth, in keeping with their enthusiasm and capacity. They should adopt His *Saran*, and have full trust in His grace and mercy that He would effect the salvation of their soul. As far as possible, they should make others happy by thought, word and deed ; or, at least they should not cause pain to others for their own selfish ends. If one acts up to these instructions, *Rádhásoámi Dayál* will Himself, in His grace and mercy, have their object fulfilled. He will enable them to gain admittance into *Dayál Desh*, in three or four lives. Like a father, He forgives their faults and mistakes. Easily eradicating their past and present *Karams*, He extricates them from the demesne of *Kál* and *Karams*. Even while eradicating their *Karams*, His grace, mercy and help continue all along.

19. Barring *Jívas* of the highest order, it is difficult, in this age, for anybody to conform to the modes of devotion, and to live a righteous life. Therefore, as far as possible, *Rádhásoámi Dayál* does not permit very serious difficulties and troubles to visit His true and loving devotees. Even if they are burdened with very vicious *Karams*, and consequently the resultant suffering they

have to undergo is very painful, He grants them some special grace. mercy and help. Somehow or the other, He mitigates the rigour of the suffering resulting from those *Karams*, or grants them strength and wherewithal to bear it patiently. Whenever, while in pain and suffering, any one sincerely supplicates before Him, his prayer is responded to some extent. In short, the Supreme Father is determined to shower His grace and love in every way. He, however, requires the *Jiva* to have some love and faith. They must have desire to advance in *Parmārth* day by day. They must retain their connection with *Rádhásoámi Dayál* and His *Satsang*, disregarding the sneers and taunts of the worldly people. Even if they occasionally become indifferent and slack, they must not sever their connection with Him, i. e., they should not give up *Satsang*, *Abhyás* and other *Parmārthi* activities. Even though such *Jivas* may not come up to the mark in *Bhakti* (devotion), yet *Rádhásoámi Dayál* will help them. Granting them grace, He will make them perform necessary actions. He will not mind their shortcomings and lapses.

20. It now behoves all to be thankful for such grace and mercy, and to accept the *Saran* of *Rádhásoámi Dayál*. Getting initiated into *Surat Shabd Márg*, and understanding the principles and tenets of the *Rádhásoámi* Faith, they should perform *Abhyás* daily. They will, in a few days, perceive grace and mercy. In this very life, they will get some internal proof of their eventual true salvation. This will augment their love and faith day by day. Gradually their salvation will be achieved one day.

Discourse 17

LIFE AND BEHAVIOUR OF TRUE LOVERS
AND DEVOTEES. HOW TO ACQUIRE
THIS.

SECTION 1

LIFE AND BEHAVIOUR OF TRUE PREMIS

1. A true devotee of *Rádhásoámi* Faith should always be imbued with the love of *Rádhásoámi Dayál* and the *Sant Sat Guru*. Longing for *Darshan* should frequently stir up in his heart. He must feel restless if he does not get *Darshan*.

2. When, by *Mauj*, he gets *Darshan*, his mind and heart are wholly immersed in joy. At that time, he does not think of anything else. His only wish is to keep on enjoying the bliss of *Darshan*, and the exhilaration of *Bachans*. He even becomes mostly or wholly oblivious of his own body and its needs. His love and affection go on increasing.

3. Such *Premís* (lovers) are highly pleased to see and meet other *Premís*. They love each other as their own kith and kin.

4. All those who join *Satsang* and perform *Abhyás*, are dear to these *Premís*. They (*Premís*) treat them as members of their own community.

5. True *Premís* will be pleased to see even those who come to *Satsang* with some desire for *Parmárth*, or as seekers. They (true *Premís*) will be willing to render

them as much help and assistance in their *Parmārthī* pursuits, as they can.

6. Some people come to *Satsang* with ulterior motives. They talk cunningly and hypocritically. They want to test and examine the *Sat Guru* and His teachings. They are keen to propagate and put forward their own views or faith. They try to prove that *Sant Mat* is inferior and paltry. True *Premís* do not like such persons because they are not true seekers. They are calumniators and enemies of true *Parmārth*. Instead of attending to discourses of love for the Supreme Being, they disturb the *Satsang* by putting forth their views which are coloured by their mean understanding, cunning and prejudice. True *Premís* consider such persons unfortunate, and do not mix with them. They do not like their frequent visits to *Satsang*.

7. True *Premís* generally behave towards all with humility and kindness. But, in the heart of their hearts, they do not like those who are down-right worldly-minded or calumniators and antagonists of true *Parmārth*. They shun their company.

8. After attending to their duties, household work and avocation, true *Premís* devote the rest of their time to *Parmārth*. They attend *Satsang*, perform *Abhyás*, and do other *Parmārthī* activities. They remain absorbed and happy in the remembrance of their Beloved Lord. Whenever they talk, it is about *Parmārth* or *Parmārthī* pursuits.

9. True *Premís* have the utmost regard for the principles of *Parmārth* even in their worldly dealings. As far as possible, they do not cause pain and harm to anybody for their selfish ends. On the other hand, they do not mind if they have to suffer a little loss.

10. True *Premís* do not, as far as possible, taunt and reproach any one. They do not answer back if others use such words to them.

11. True *Premís* consider slanderers ignorant, and do not mind what they say. They do not wish to harm them in any way. On the contrary, they try to impart to them right understanding and make them give up slandering. In case they do not listen to their advice, they (true *Premís*) do not coerce them.

12. True *Premís* always practise humility and toleration. They do not unnecessarily take part in the quarrels and strifes of others or speak ill of them. If two persons quarrel, they will try to settle their differences and bring about reconciliation between them. They do not encourage quarrel, nor do they interfere in disputes of others.

13. True *Premís* are always kind to the poor, needy and afflicted. They render them all possible help.

14. True *Premís* are not attached to the world and its affairs. They do not pay much attention to them. On the contrary, they wish to finish and get rid of them quickly, by the grace and mercy of the Supreme Father.

15. True *Premís* do not, as far as possible, exercise their will in the matter of food and dress. They are satisfied with what is provided by others.

16. True *Premís* have no desire for worldly prosperity, name and fame. They, on the other hand, accept with humility whatever is made available to them by the *Mauj* of the Supreme Father and even in its enjoyment, they have some hesitation, lest it should cause set-back in their spiritual progress.

17. True *Premís* do not get strongly attached to anybody. They are firmly attached to the Holy Feet of the beloved Supreme Father alone. They willingly and happily observe the rules of *Bhakti*. They have firm faith in the Holy Feet of the Supreme Father.

18. As far as possible, true *Premís* do not give precedence to their wishes in any matter. On the other hand, they give priority to the *Mauj* and *Dayá* of the beloved Supreme Father.

19. Of course, true *Premís* constantly pray for their advancement in *Parmárth*, and for *Darshan*. But even in this matter, they depend on *Mauj* and *Dayá*. Even amidst most severe trouble, nervousness and anxiety, they try to remain patient and hopeful. They never lose faith in their beloved Supreme Father nor become annoyed with Him. Sooner or later, they get an inkling of the hidden good. Hence they are not unnecessarily agitated.

20. Relying on the *Mauj* and *Dayá* of their beloved Supreme Father, true *Premís* patiently bear all hardships, sorrows and troubles as best as they can. They are always thankful. They strive hard to conform to the Divine Pleasure.

21. The Supreme Being *Rádhásoámi Dayál* and the *Sat Guru* show much consideration to such true *Premís*. Except for their great spiritual good, the Merciful Supreme Father cannot suffer the true *Premís* to undergo trouble, pain or sorrow. Even in such circumstances, He almost instantly grants them grace, mercy and internal help, so that they may not be overwhelmed by the intensity of that trouble or pain. In short, the true Supreme Father

Rádhásoámi Dayál is always inclined to be kind to the true *Premís*, as has been stated in the following verses :—

जीवत मिरतक हो रहो, तजो खलक की आस ।
 रक्तक सम्रथ सतगुरु, मत दुख पावे दास ॥ १ ॥
 मैं सेवक समरत्थ का, कभी न होय अकाज ।
 पतिवर्ता नांगी रहे, तो वाही पति को लाज ॥ २ ॥

Jeewat mirtak ho raho, tajo khalaq ki ás
Rakshak Samrath Satgurú, mat dukh páwe dás
Main sewak Samrattha ká, kabhí na hoya akáj
Pativartá nángí rahe, to wáhí pati ko láj.

Translation :—Become dead even when alive. Give up all desires of the world. The all-powerful *Sat Guru* is the protector. Why should a *Dás* (a devotee) suffer pain or trouble ? I am a *Sewak* (servant, devotee) of the Omnipotent. No harm or disaster can ever ever happen to me. If a faithful wife has to go naked, then to hide her shame is the concern of her husband.

22. One, whose *Bhakti* or devotion is true and perfect to this extent, is specially beloved of the Supreme Father *Rádhásoámi Dayál* and the *Sat Guru*. It is the *Bhakti* (devotion) which is dear to the Supreme Father. None, except the *Nij Bhakts* (special devotees), can gain access to His Mansion.

23. *Parmeshwar* or *Trilokí Náth* (the lord of the three worlds), when he incarnated in human form, also gave expression to his profound partiality for *Bhakti* (devotion) and *Bhakt* (devotee), as in the following verses :—

भक्ति हीन बिरंच क्यों न होई ।
 सब जीवन सम प्रिय मम सोई ॥
 भक्तिवंत जो नीचहु प्राणी ।
 प्राण से अधिक सो प्रिय मम बानी ॥

Bhakti heen Biranch kyon na hoí
Sab Jeewan sam priya mam soí.
Bhaktiwant jo neechahu prání
Prán se adhik so priya mam bání.

Translation :—*Brahmá*, devoid of *Bhakti* (love for the Holy Feet), would not be more dear to me than other *Jívas* are. But even the lowliest of the lowly having love for the Holy Feet, is dearer to me than my life.

24. If one were to observe keenly, one would notice that *Bhakti* (humility, love and service) is highly dear to all, even the blood-thirsty animals. *Surat* (spirit) which is an *Ansha* (particle) of the Supreme Being pervades all of them. Obviously, therefore, the Supreme Being also likes *Bhakti*. Although He does not stand in need of anybody's *Dintá* (humility) and *Sewá* (service), yet no one can attain to Him without *Bhakti* or *Prem*. Nor can *Abhyás* (practice) for traversing the Path be performed without love. Therefore, solely for the good of *Jívas*, the true Supreme Father, in His unbounded *Dayá* (grace and mercy) and love, disseminated the Path of love and devotion. By following this, they can easily be released from the meshes of *Kál* and *Máyá* and get access to the *Nij Dhám* at the Adorable Feet. Being saved from the agonies of *Kál* and births and deaths, they can attain to the state of supreme and everlasting bliss.

25. It now behoves all, who are desirous of securing true welfare and bliss, to engender love for the Holy

Feet of the Supreme Father. They should humbly crave for His *Darshan*. It is only in this way that the salvation of their soul can be achieved. In no other way can they reach the Holy *Darbár* of the true Supreme Being.

26. *Bhakti* should be directed towards the Holy Feet of the Supreme Father *Sat Purush Rádhásoámí Dayál*. Then alone the object can be achieved. Those who perform the *Bhakti* of some other being or deity, have to make the same amount of effort, but they will not attain to true and perfect salvation, i. e., they will not get out of the region of *Kál* and *Máyá*. Therefore, the noose of births and deaths will not be cut asunder. They will have to suffer pain and pleasure, and assume physical bodies again and again.

SECTION 2

HOW TO ATTAIN THE ABOVE MENTIONED WAY OF LIFE AND BEHAVIOUR

27. Now with regard to the attainment of the above mentioned way of life and behaviour, the first requisite is to engender true yearning for meeting the Supreme Being. This can be done in the company of true devotees and the *Sat Guru*. True *Parmárth* consists in increasing and satisfying this craving by performance of *Abhyás*.

28. All are ignorant of the ways of love and devotion. Since his very childhood, a man remains in the company of selfish and selfseeking people. He acquires their habits, temperament and mode of life. There is very little of love, faith, fear of the Supreme Being, and fellow-feeling. *Parmárthi* mode of life and conduct is opposed to that of the worldly people. It is, therefore, necessary to live for quite some time in the company of *Sat Guru*:

and true *Premís* and to perform internal *Abhyás*. Then it would be possible to leave old habits and the ways of the world. *Sants* have graciously prescribed the following methods for achieving this :—

- (1) To associate with *Sat Guru* and *Premís* ; to listen attentively to their words and to understand them ; and to act upon those which are proper.
- (2) To have sincere love for the Supreme Being, *Sat Guru* and *Premís*. To augment longing for the *Darshan* of the Supreme Being, by attending *Satsang*.
- (3) To perform with enthusiasm internal practices of *Dhyán* and *Bhajan* and to enjoy the bliss thereof, after due initiation.
- (4) To examine the state of one's mind with a view to finding out its defects and shortcomings, with the help of discourses delivered in *Satsang*, and the scriptures. To feel ashamed of the same, and to make serious efforts and resolve for correcting and mending them.
- (5) To make firm determination and efforts to regulate one's mode of life and conduct according to what one reads and observes about the life and behaviour of true *Premís*.
- (6) To give up base and worldly understanding and prejudices, acquired in the company of the worldly people, by cogitating upon the discourses delivered in *Satsang*. To adopt firmly *Parmárthí* understanding, and to regulate one's conduct accordingly.
- (7) To rid one's mind and senses gradually of the habits and inclinations formed in the company of the worldly people.

- (8) To root out unnecessary desires and impulses for worldly prosperity, luxury and comforts, with the aid of discourses in the *Satsang*, and to repel them in future.
- (9) To weigh the behaviour, conduct and nature of others which appear wrong and undesirable according to *Parmārthī* point of view. If the same are present in the devotee also, he should consider them equally bad, should feel ashamed of them and try to remove them.
- {10} While dealing with others, the devotee should first think how he would like to be treated. He should then accord the same treatment to others.
- {11} The devotee should take care not to use unpleasant, harsh and taunting words.
- {12} To speak or hear no ill of anybody behind his back. If, however, it is considered desirable to protect some one who is dear to the devotee, from an evil person, there would be no harm if he speaks out the truth.
- {13} To harbour no jealousy or hatred for anybody. If anybody is harsh to the devotee, he should, as far as possible, bear it patiently and should not think of retaliation. He should take it to be the *Mauj* of the Supreme Being.
- {14} To check the mind and senses from drifting to undesirable places, objects and pleasures. The devotee should not think of them afterwards because they would cause obstruction in *Abhyás*.
- {15} To be careful in the matter of eating, drinking, etc. As far as possible, not to allow desires for

pleasures to arise in the mind. Whatever is obtained अनिच्छित *an-ichchhit* (unsolicited for) and by *Mauj*, should be used, if it is proper and legitimate.

- (16) To entertain no unnecessary desire for the world and all that pertains to it, because they are all perishable and transitory. To have no pride in having what is given by *Mauj*. To be always humble and submissive in one's behaviour and dealings.
- (17) To avoid wealthy and highly placed people of the world, unless necessary.
- (18) To pay no attention to or be pleased with the words of flatterers and sycophants. On the contrary, the devotee should stop them from talking like this.
- (19) To avoid the worldly people and hypocrites, because they are sure to deceive and put some obstacle in devotion.
- (20) Not to do anything in the name of *Bhakti* (devotion) for the sake of show and popular applause. The consequence of such actions is paltry. The devotee should do everything with the object of securing the pleasure of the Supreme Being and *Sat Guru*. This will enhance his love and devotion.
- (21) With trust and reliance on *Rádhásoámi Dayál* and *Sat Guru*, the devotee should be on guard against the deceptions and allurements of *Man* and *Máyá*. So long as he is a practitioner, they would often create obstacles. They would try to impede his progress through the allurements of sex and lucre.

- (22) The devotee should contribute to the well-being of *Jívas* as far as he can conveniently do so. Priority should, however, be given to the *Sewá* (service) of the *Sat Guru* and devotees.
- (23) To co-operate enthusiastically with *Premís* and *Bhakts* in their devotional activities, *Sewá* (service), etc. The devotee should also personally adopt the ways of *Bhakti*.
- (24) Not to give up devotional activities, for fear or regard of the worldly people.
- (25) To be fair in one's dealings with the *Sat Guru* and *Premís* internally and externally. Not to behave hypocritically with them.
- (26) To be always anxious about one's advancement in *Parmárth*. To do what seems conducive to *Parmárthi* benefit.
- (27) To increase, as much as possible, the remembrance of the Supreme Being.
- (28) To secure by all means the pleasure of the Supreme Being and *Sat Guru*. To be afraid of doing anything which is contrary to His *Mauj*, pleasure and liking.
- (29) Not to allow thoughts of the world to arise in the mind at the time of *Abhyás*. If they do arise, the devotee should remove them. This, he should do with reliance on the grace of the Supreme Father *Rádhásoámi Dayál* and *Sat Guru*.
- (30) To enjoy, off and on, the bliss of the Holy Feet. To go on properly performing *Abhyás* as many times as possible, during day and night, (even though it may be for a short time only) so much

so that it may ultimately become the subsistence, nourishment and food of the soul.

29. This world is full of deceit, error and ignorance. Therefore, no one can acquire the qualities enumerated above by merely reading or hearing about them unless he takes the following remedial measures. Firstly, he should carefully attend *Satsang* and perform internal practices. Secondly, he should have fear of pains and pleasures of deaths and births and of physical bodies. Thirdly, he should observe that the world and all that pertains to it are perishable, and that the omnipotence of the Supreme Being and systematic arrangement in creation are manifest. He should, therefore, seriously engage himself in finding Him out and securing the bliss of His *Darshan* and His Abode.

30. It is only against the background of fear and yearning of this kind that a person will make a search for the *Sat Guru* and join His *Satsang*. On hearing the discourses carefully and cogitating upon them, he will muster courage and make firm determination to act. Then it would be possible to acquire these qualities gradually. The evil propensities, which are harmful to true *Parmārth*, will be rooted out, by and by.

31. Such fear and yearning, and desire for finding out the *Sat Guru* and His *Satsang*, cannot be created without the grace and mercy of the Supreme Being *Rádhásóamí Dayál*. The person in whose heart they have been generated as a result of experiences in the world and of its affairs and by the thought of death, should be considered as the chosen of the Lord, a *Sanskári* (having potential fitness) and an *Adhikári* (fit to receive *Parmārth*). He alone will be able to devote himself to *Parmārth*. He will detest conventional and false religions of the world.

32. The grace and mercy spoken of in the preceding paragraph, constitute the first or initial stage in *Parmásth*. They enable an earnest seeker to come in contact with the *Sat Guru* and His *Satsang*. The grace and mercy go on increasing with his *Parmásthí* progress. Gradually, he will imbibe good qualities and discard evil propensities. He will derive internal bliss and joy in his *Abhyás*. Thus his ability, spiritual yearning and devotional practices will progress day by day. He alone is a true *Premí*.

33. Such an *Adhikárí* (fitted) and *Premí* (devoted) *Jíva* will have a keen and fervent desire and yearning for securing true salvation and obtaining the *Darshan* of the Supreme Being. This will increase in intensity day by day. Simultaneously, true renunciation and love will increase and get stabilized. The *Saran* of the Holy Feet of *Rádhásoámi Dayál* is specially benign to such a person and raises his *Surat* internally. He gradually extricates him from the regions of *Máyá*. One day He will enable him to enter the Highest Abode and attain supreme bliss of *Darshan*.

34. On perusing this discourse, one might think that as nothing can be achieved without grace and mercy, one need not exert oneself because *Dayá* (grace and mercy) itself would accomplish whatever is necessary. Such a person shall never receive *Dayá*. He will be reckoned as idle and indolent.

35. Hence it is incumbent upon and necessary for all to examine the affairs of the world closely, engender fear and yearning in their heart, and search for the *Sat Guru* and His *Satsang*. They should learn the secrets of the Supreme Being and His Region, where there is everlasting bliss

and happiness, and where there is absolutely no pain and suffering. They should then begin spiritual practices with earnestness and application. Fearing the evil propensities of mind, and imbued with the desire to acquire virtues, they should make serious determination and efforts to perform the spiritual practices. If they do so, *Rádhásoámí Dayál* will shower His grace and mercy, and make them do whatever is necessary and proper. He will, gradually complete their task, as expressed in the following verses :—

मेहर दया करनी करवाई ।

करनी कर, बहु मेहर बढ़ाई ॥

करनी मेहर संग दोउ चलते ।

तब फल पूरा चढ़ २ लेते ॥

Mehar Dayá Karní karwái

Karní kar bahu Mehar baḥhái

Karní Mehar sang dou chalte

Tab phal púra chaḥ chāḥ lete.

(*Sár Bachan Poetry XXXVIII/7 Poos Más, 16 & 17*)

Translation :—*Mehar* and *Dayá* (Grace and Mercy) made the devotee perform *Karní* (spiritual endeavours). By *Karní* (spiritual endeavours), more and more *Mehar* was attracted. *Mehar* and *Karní* go hand in hand. Then only the *Surat* rises higher and higher, and gets full advantage.

36. Those, who do not apply themselves with courage and determination to spiritual practices for the good of their soul, will be deprived of special *Mehar* and *Dayá* (grace and mercy). Their task will not be accomplished to the degree it should be.

Discourse 18

SUBLIMITY OF RÁDHÁSOÁMÍ FAITH AND SURAT?
 SHABD ABHYÁS : GREAT GOOD FORTUNE
 OF THOSE WHO PERFORM ABHYÁS
 WITH LOVE AND FAITH.

1. *Rádhásoámi* Faith is the highest and profoundest of all religions. The practice of the *Surat Shabd Abhyás* is a sure and serene road leading to the highest goal. There is no other method and practice superior to it in the entire creation. In His unbounded grace on the *Jívas* of these times, the Supreme Father *Rádhásoámi Dayál* has Himself revealed this *Abhyás*.

2. *Rádhásoámi* Faith gives out the secrets of the Supreme Being *Rádhásoámi*. It explains that His Real Abode (*Nij Dhám*) is the highest. But He is present everywhere by means of His currents or rays. His throne is, however, in the highest region, which is *Apár* (unbounded), *Anant* (without end), *Agádh* (immeasurable), *Atháh* (unfathomable) and *Akah* (indescribable).

3. The distinction of सामान्य चैतन्य *Sámánya Chaitanya* (ordinary or immanent spirituality) and विशेष चैतन्य *Vishesh Chaitanya* (superior or transcendental spirituality) is caused by the intervention of the covers of *Máyá* (matter). *Rádhásoámi Dhám* (sphere) is the region of महा विशेष चैतन्य *Mahá Vishesh Chaitanya* (highest spirituality), and is the purest, the most blissful and is the reservoir of absolute Love. Here, there is no trace of *Máyá*, because it appeared in a lower region. Before creation, it formed covers in the form of layers over *Chaitanya* (spirit).

4. The goals (destinations) of the various extant religions of the world are within the region of *Máyá*. The सिद्धांत *Siddhánt* or the goal of *Rádhásoámi* Faith is the *Nij Dhám* (Real Abode) of the true Supreme Father in the purely spiritual realm or *Dayál Desh*. True and perfect salvation, i. e., release from the tentacles of *Máyá* and the cycle of birth and death, will be attained when the *Surat* (spirit) reaches there. Howsoever great may be the happiness obtained within the limits of *Máyá*, the cycle of births and deaths will continue for ever.

5. *Surat Shabd Márg* (Path) may be explained thus. *Surat* or spirit is the अंश *Ansha* (particle or emanation) of the Supreme Being *Rádhásoámi Dayál*. It emanated from *Rádhásoámi Dhám* as the Prime Current or *Dhun*. In its descent, it evolved creations at the various stages and took its seat in *Pind*. *Surat Shabd Abhyás* (practice) consists in reverting the spirit-current, along with the current of *Shabd* or Sound, and ultimately taking it to *Nij Dhám*, beyond all creations and regions.

6. *Shabd* or its *Dhun* (resonance) refers to that current of spirit, which, in fact, is the creator of all. When that current descended and took location in the *Pind*, it came to be known as *Surat*. It's attention having been diverted outwards and downwards in pleasures and material objects in *Pind*, it was tied down to the body and the world. Now, by the help and grace of *Rádhásoámi Dayál* and *Sat Guru*, one has gradually to cross over the limits of *Máyá*, and secure admission into the Real Home, and attain to the state of perfect and eternal bliss. For this, one has to get initiated into the secrets and modes of practices, to turn one's attention from the body and

the world and to direct it upwards to the Real Home, by catching hold of the *Dhun* of *Shabd*, and to proceed on the Path with fervour and yearning. This is how one can escape from the pains and pleasures of births and deaths and of physical bodies. This can be done by practising *Surat Shabd Yoga*.

7. No other method can lead the *Surat* or spirit to its original and highest home. The reason is that *Shabd* is the prime manifestation of *Chaitanya* (spirit) and is the life and creator of the entire creation. It is, therefore, the current of *Shabd* which can take back to the highest region. All other currents emanated from and terminated within the region of *Máyá*. None of them can go beyond it. As the current of *Shabd* is the current of life and spirit, and the creator of the entire creation, there is no other method superior to *Surat Shabd Márg*.

8. It is not necessary to control breath in the practice of *Surat Shabd Yoga*. Hence, it can be easily performed by anybody, male or female, child, youth or old. The practitioner must, however, have true yearning and love. He will experience its benefit in a short time. By daily performance of this practice, he will be able to develop his भग Bhág (lot).

9. *Rádhásoámí* Faith expounds the secrets of the Supreme Father and of the deities of the intervening stages. It states what the *Surat* or *Jíva* is and how to revert it and take it to the *Nij Dhám* (Original Abode) by means of *Shabd*. These matters have not been dealt with in any of the religions prevalent in the world at present. Nor can satisfactory answers to many questions be found in any of these religions. Therefore he, who

fully understands the principles of this Faith, acquires a higher status than others. In other words, he sees that all the learned and wise, and *Ácharyas* and promulgators of the various religions, are ignorant of true *Parmáarth*. The benefit, he will derive by performing the *Abhyás* of *Surat Shabd*, is indescribable. By the grace and mercy of *Rádhásoámi Dayál*, he will, one day, cross over all the intervening regions and reach the *Dhám* (Region) of Supreme love and bliss. He will be released from the pain and suffering of recurrent births and deaths.

10. The special feature of the *Rádhásoámi* Faith and its *Abhyás* (practices) lies in the fact that people belonging to any nationality, creed or profession, can join it and perform its practices. They may either lead family life and engage in their usual work or they may be recluses, free from encumbrances. They must, however, have requisite love and yearning. By performing this practice for some time, they can realise internal bliss and joy to some extent.

11. This Faith and its *Abhyás* are internal and spiritual. Its practices can be performed at any time and in any secluded place, in a comfortable posture, sitting or lying. It is not at all necessary to change one's outward mode of life and conduct, provided it does not cause pain or harm to anybody.

12. The Supreme Father *Rádhásoámi Dayál* and *Sant Sat Guru* are the protector and guardian of the *Rádhásoámi* Faith and its *Abhyás*. They shower grace and mercy upon him, who sincerely and fervently joins the Faith and practises *Surat Shabd Abhyás*. He experiences, internally,

help and protection. This increases his yearning, love and faith.

13. The aim and object of *Rádhásoámi* Faith and its *Abhyás* (devotional exercises) is that the mind and spirit may, step by step, be withdrawn and translated upwards from their seat in *Pinḍ* (physical body) and may, day by day, obtain greater bliss and joy, by uniting with *Shabd* (Sound) and *Swarúp* (form) of the higher regions. As the mind and spirit move upwards from their seat, there will be greater detachment from the world and its objects. Love for and faith in the Holy Feet of *Rádhásoámi Dayál* and *Sat Guru* will go on increasing. This is the proof that the *Abhyás* is real and genuine, and it will effect the salvation of the soul.

14. As the devotees of *Rádhásoámi* Faith progress in their *Abhyás*, they will undergo the same condition which takes place at the time of death, when the spirit withdraws towards the brain. In other words, the *Abhyás* of this Faith consists in turning inwards and upwards the pupils of the eyes wherein the current of spirit takes its location and from where it performs the functions of the body and the world. To the extent this *Abhyás* is performed properly and successfully, the mind and spirit are separated from the body and the world, and their connection with them is loosened. There can be no surer proof of salvation than what the devotee thus sees in his own condition while he is still living. He experiences the grace and mercy and refulgence of the Supreme Father *Rádhásoámi Dayál*. He has become somewhat indifferent to the pleasures of the world and name and fame. He is able to apply himself to the Holy Feet with greater love and fervour.

15. From the above, a true *Premí Abhyásí* will be convinced that his task will surely be completed by the practice of *Surat Shabd*. He will come to believe that this Path leads direct to the Holy Feet of *Rádhásoámí Dayál*, who Himself protects the practitioners of this *Abhyás*, vouchsafes special grace and mercy to them and advances them in their *Abhyás* daily. Therefore his love and faith are bound to be enhanced and strengthened. He will get detached from the world and its objects, which are perishable, and provide very little enjoyment and are accompanied by pain and suffering.

16. *Rádhásoámí Dayál*, in His grace and mercy, occasionally permits true *Premí Abhyásís* to hear the real *Dhun* (resonance) of the *Shabd* and to see His refulgence in the form of *Sat Guru*. This enables him to understand and appreciate the supremacy of the *Surat Shabd Márg* (Path) and His grace and mercy. No doubt is left in the practitioner's mind that the Supreme Being is always with him, and will help him whenever he is in need. He is convinced that by cutting asunder all ties and bondages, He will take his *Surat* in His lap in its ascent to higher regions, and, one day, admit it into His Supreme Abode.

17. The spirit cannot go beyond *Pinḍ* suddenly and quickly. This might cause much harm, loss and pain. But there is great advantage in slow and steady progress. This will enable the *Abhyásí* to digest the bliss and ecstasy of *Abhyás*. He will not become inebriated and stupefied. His temporal and spiritual activities will both continue, to some extent. He will go on making progress in *Abhyás*.

18. It, therefore, behoves an *Abhyásí* of the *Surat Shabd* to go on performing his *Abhyás* with love and faith. He should not be impatient and hasty or uneasy and restless. This might bring about dejection and disappointment. On the other hand, by observing His grace and mercy, he should be firmly convinced that *Rádhásoámi Dayál* will, under no circumstances, abandon him. Taking constant care, He will surely take him to the Highest Region one day.

19. A loving devotee sets his heart upon gaining access into *Dayál Desh*. He is somewhat disgusted with the world and its objects. He has not the least desire to remain anywhere in the realm of *Máyá*. He is imbued with the love of the *Shabd Swarúp* as well as the *Sat Guru Rúp* of *Rádhásoámi Dayál*. He is all the time yearning for the bliss and pleasure of *Darshan* in the higher regions, and ultimately in the highest. He is somewhat disgusted with the bodies constituted out of the material of *Máyá*. How can such a loving devotee be stopped in the regions of *Máyá*? Intertwined with the *Sat Guru Swarúp* and *Shabd*, he will surely gain access into *Dayál Desh* either in one life or two. In the latter case, he will be located, for some time, in the *Daswán Dwár* (tenth aperture) of *Sants*, i. e., *Sunn*, which is beyond the limits of *Máyá*. In the next life, he will be born in a spiritually advanced family and come in contact with the *Sat Guru*. He will proceed in his *Abhyás* of the *Surat Shabd Márg* from the point he had attained in his previous life, till he completes his task. He will attain to the status of a *Sant*, and secure a resting place in the exalted Feet of *Rádhásoámi*.

20. If the yearning and love of a devotee are not quite intense, and the spiritual progress he makes is also

accordingly slow, his task will be completed in three lives. In that case, he will be located for some time beyond *Sahas-dal-Kaṇwal* in one life, in *Daswán Dwár* in the second life, and in *Dayál Desh* in the third life. In each subsequent life, he will be born in a more spiritually advanced family, come in contact with the *Sat Guru*, and perform the *Abhyás* of *Surat Shabd Márg*. His love, yearning and faith will be on the increase in each lifetime.

21. From the above it would be clear that the status of a practitioner of the *Rádhásoámi* Faith is very great. Crossing the stages of *Átmá*, *Parmátmá*, *Íshwar*, *Parmeshwar*, *Brahm* and *Pár-Brahm*, he can reach *Dayal Desh* one day, and attain the status of *Sant* and *Param Sant*. It is now up to the *Jíva* to work heart and soul for attaining such a high status by performing the *Abhyás* of *Surat Shabd Márg*, adopting sincerely the *Saran* of *Rádhásoámi Dayál* and understanding the secrets of *Rádhásoámi* Faith. In the alternative, he may adopt the *Isht* of a deity located within the regions of *Máyá*, perform *Abhyás* pertaining thereto, and remain somewhere in a comparatively higher region within *Trilokí* (three worlds). Further, he has the option to work to secure the pleasures of this world and thus keep on wandering in high or low forms of existence in *Swarg* (heaven) and *Mrityu Lok* (world of the mortals).

Discourse 19

THOUGHTS AND IMPULSES OF THE MIND ARE THE
SUBTLE FORMS OF DELUSIONS AND SUPERSTITIONS.

UNTIL THESE ARE MITIGATED OR ERADICATED,
MIND AND SPIRIT CANNOT PROPERLY APPLY
THEMSELVES TO THE PERFORMANCE OF
ABHYAS ; NOR CAN LOVE BE AUGMENTED.

WAYS TO ERADICATE THEM.

I. HOW THOUGHTS AND IMPULSES ARISE AND MULTIPLY

1. When an impulse arises in the mind, a current issues forth and flows to the appropriate sense-organ. If the object of pleasure is available, the current comes in contact with it, and gives pleasure to the mind. If, perchance, the object of pleasure is out of reach, the mind thinks about it and takes pleasure. At that time, the mind identifies itself with that pleasure, and pays no thought to any other thing. Thereafter, it thinks of the various means of procuring that pleasure. After giving some time to these thoughts, and having resolved on making necessary efforts, it gives up that thought.

2. While the mind is busy thinking of pleasures, deep impressions are formed on the *Manákásh* (mind-sky). These impressions subsequently impel the mind to make efforts to procure the pleasure. When it is made available, the mind feels very pleased and elated, and becomes engrossed in its enjoyment. This act also produces impressions on the *Manákásh* (mind-sky) as before. These impressions, in their turn, give rise to thoughts of pleasures which again lead to actions and so the number of acts goes on multiplying.

3. Desires for sensual pleasures, efforts for securing them, enjoying the same when available, giving rise to such desires again and again, and to work for satisfying these desires, create the chain of acts. Impressions of all these acts are stored within. This, in other words, is the account book of *Karams* (actions).

4. Desires and the efforts for fulfilling them, are caused by seeing, hearing or reading about them. Also, the mind itself gives rise to new impulses. There is no end to their series. According to one's worldly possession, and the company one keeps, all sorts of innumerable impulses and desires arise in the mind. These are, for instance, decorating one's house, conveyance, dress and jewellery, amassing money and property, multiplying material objects, laying out gardens, adding to luxuries and comforts, and doing various acts for gaining name and fame and for being remembered by posterity. Thus the record of *Karams* becomes heavier and heavier.

5. The impressions of actions, referred to as the record of *Karams*, give rise to an un-ending chain of actions. The mind experiences some pain or pleasure when an impulse arises or when one thinks of it, and when one actually enjoys it. The depth of an impression depends upon the intensity of zeal with which *Karam* is performed. It produces similar re-action later on. Internal re-action is experienced at the time of a severe calamity and death. At the time of death, the spirit withdraws upwards and passes through the region of the impressions, which get vivified. They detain the spirit for some time and make it suffer pain or pleasure, as the case may be. At that time the *Jīva*, being

worldly, is not able to do anything to remove pain and suffering. Similarly, external re-actions of painful *Karams* are experienced in the form of sickness, sorrow or suffering. Whatever remedial measure is taken, that trouble or suffering is not mitigated or removed until one has undergone it completely.

6. Similarly, the consequence of good action is also experienced internally and externally. If such actions are complete, the *Jiva* obtains pleasure and happiness easily, without making any efforts. If however they are incomplete, happiness is obtained with a little effort.

7. This is, in brief, how *Karams* originate and multiply. It is true for all *Karams* from their origin to their manifestation and expansion. And this is the net cast by *Máyá*. She allures *Jivas* in various pleasures and attractions and binds them to the wheel of *Karams*. This extends far and wide ; and makes it difficult for *Jivas* to escape. They have to take birth again and again, in the region of *Máyá*, and to undergo pain and suffering in consequence of their *Karams* (actions) and desires.

8. The following will illustrate the above. A man goes to a wedding party. He is pleased to see the illumination, decoration, fire-works, etc. He wishes to celebrate his son's marriage, if possible, with the same pomp and show. With a view to fulfilling this desire, he begins to work hard and amass money in various ways. When the occasion arrives, he arranges the celebration somewhat on the same scale. On being commended, he resolves on doing so on a larger scale on the next occasion. Thus the chain of this *Karam* (action) goes on extending, and there is no knowing how far it would continue in this life. In case he is unable to procure the various

objects as he desires, he feels pained and regretful. But even then he does not give it up. So much so that, if his desire is not fulfilled in this life, he carries it to the next. He re-starts the same efforts. In this way, the chain of *Karams* goes on. This is an instance of an ordinary desire. But numerous desires and impulses for enjoyment of pleasures and name and fame arise continuously. If one is fulfilled, another and yet another arises in the mind. In this way, the cycle of *Karams* never ends.

9. Just as impressions are made on a photographic plate exposed to light, in the same way by the light of *Surat Chaitanya* (spirit), impressions of thoughts and *Karams* are produced on *Manákásh* (mind-sky), which is sensitive like a photographic plate. Impressions are produced on the sky also. Dwellers on sea-shore often see in the morning or evening, the image of an in-coming ship in the sky, and are thus able to know of the arrival of a particular vessel.

10. A writer or poet wants to write something. A man wants to construct a house. A painter wants to paint a picture. An artisan wishes to turn out something. In all these cases, the person first thinks about it. The impression or outline of what he proposes to do, is produced on *Manákásh* (mind-sky). Thereafter, he brings forth its likeness. This applies to all works and thoughts. First, the image is formed in the *Manákásh* (mind-sky), and thereafter, through the sense-organs, it assumes a concrete form.

2. HOW TO BE RELEASED FROM THE CYCLE OF KARAMS

11. Now it can be seen how difficult it is to be released from the cycle and trap of *Karams*. Real and

complete release is, under no circumstances, possible without the *Saran* of *Rádhásoámi Dayál*, and performing *Surat Shabd Yoga*. By practising this *Abhyás*, the chain of all the three kinds of *Karams*, viz., *Sanchit*, *Prárabdh* and *Kriyamán*, can be easily cut, and their account liquidated in a short time.

12. All the extant religions of the world generally preach the performance of *Karams* (sacrifice, worship, etc.). They entangle the *Jíva* in the net of *Máyá* and the cycle of *Karams*, by creating in them the desire for securing happiness in this world or in heavens etc. Some of them make *Jívas* perform external devotion of idols or symbols which are all inert. They do not give out the secrets of the real. This is why these worshippers keep on wandering in coarse and subtle bodies, and never get out of the cycle of *Karams*. Some religions entangle *Jívas* in reading and reciting *Granth*s and scriptures. Others require them to meditate or contemplate upon *Íshwar* or *Brahm* or *Khudá* (God). But their meditation is haphazard and unmethodical. They teach that *Íshwar* or *Brahm* or *Khudá* (God) is formless and all-pervading like the ether. The practitioner creates an image of something like the sky in his mind, and thus remains confined to the *Chaitanya Mandal* (region of spirituality) within the limits of *Máyá*. Some religions teach *Báchak-Gyán* (sophistry). They say that the *Jíva* himself is all-pervading *Brahm*, and *Máyá* and its objects are *Mithyá* (false, unreal). Therefore, there is no question of going to or coming from anywhere. All that is required is that the *Jíva* should practise that he himself is *Brahm*. They believe that this much is enough for securing release from births and deaths. They also are deceived and do

not get out of the sphere of the *Chaitanya* (spirituality)
 • which is entrapped in *Máyá*.

13. In short, all these religions and their gods or *Brahm* or *Íshwar* or *Khudá* are confined within the realm of *Máyá*. Then, how can their followers be released from *Kál* or *Karam* ? Of course, this can be achieved only by following the *Rádhásoámi* Faith and performing its practices, which are detailed below.

3. THE EFFECT OF ALL THE THREE KINDS OF KARAMS CAN BE EFFACED BY PERFORMING THE ABHYAS OF RADHASOAMI FAITH.

14. The *Abhyás* of *Rádhásoámi* Faith consists in reverting and raising internally the current of the *Surat* (spirit) along the *Shabd* (Sound) and the *Swarúp* (form). The seat of that current, in the wakeful state, is in the pupils of the eyes. The pupils are also withdrawn when the current is reversed. Even a slight withdrawal of the pupils and the current reduces consciousness of the body and the world. Sometimes, the entire consciousness is lost, limbs begin to twist and jaws are locked. Senses, nay even the mind, become inert and inactive.

15. When such a condition begins to supervene, to some extent, as a result of performing *Abhyás*, the working of *Karams*, both internally and externally, is automatically enfeebled. On getting some bliss and joy internally, and on witnessing the refulgence, grace and mercy of the Supreme Being, the *Abhyási's* mind is, of itself, detached from the world and its pleasures. The pleasures of the world become insipid. The longing for progress in *Abhyás* and higher and higher bliss goes on increasing. Worldly

desires are curtailed. The *Abhyásí* always gives priority to the *Mauj* and *Dayá* (grace and mercy) of the Supreme Being in whatever he does for earning a living. He subordinates his desires to the Will of the Supreme Being. Thus the devotee is entangled in *Kriyamán Karams* very little or not at all. This cuts short the chain of his *Karams*.

16. *Prárabdh Karam* are those, which unfold in this very life. The effect of such *Karams* will be very much mitigated by the grace and mercy of the Supreme Father *Rádhásoámí Dayál*. To the extent to which an *Abhyásí* is able to withdraw from the eyes, he goes on getting detached from the body and the world. In the wakeful state, the seat of the spirit is in the eyes. It is here that pains and pleasures are felt and *Karams* are performed. Therefore, as the current of spirit is withdrawn from here with the help of *Abhyás*, pains and pleasures cease to be felt. In this way, the effect of *Prárabdh Karams* is lightened.

17. As to *Sanchit Karams*, they are stored in *Manákásh* (mind-sky) in the form of seeds or impressions. They will fructify in a future life. As the *Abhyásí's Surat* penetrates *Manákásh* in its ascent to higher regions, the *Sanchit Karams* appear in the form of thoughts and impulses. They come into play for a short while only, and are obliterated. That is to say, if the *Abhyás* is performed correctly and methodically, the *Abhyásí's Surat* crosses over the region of *Manákásh* in a short time, and the store of his *Sanchit Karams* is cleared off.

18. In this way, all the *Karams* of an *Abhyásí* of *Rádhásoámí* Faith can be exhausted and eradicated in one or two lives. If he is slack in *Abhyás*, and desires for

the pleasures of the world remain embedded in his mind to some extent, purification will take three lives. When the *Surat* experiences bliss and joy of *Shabd* and *Swarúp* in higher regions, pure love and longing for *Abhyás* goes on increasing day by day.

4. WORLDLY THOUGHTS AND IMPULSES SHOULD BE CONVERTED INTO PARMARTHI COGITATION AND ZEAL FOR SECURING INTERNAL BLISS AND HAPPINESS.

19. Man's actions are the manifestations of his thoughts. The mind, by projecting thoughts to sense-organs, enjoys pleasures. It, more or less, identifies itself with these thoughts and pleasures. At that time, it does not think of any thing else, nor can it tolerate anybody who interferes with that thought and pleasure. It welcomes one, who helps in the enjoyment of that pleasure. This applies to all. But these mental actions take place so quickly and successively that nobody becomes aware of them.

20. When once a person enjoys pleasure, he wishes to get the same again and again ; and he works for it. If, however, his efforts fail, he ponders over them. Thus he gets some pleasure by the projection of the current to the plane of sense-organs.

21. He, who is serious about *Parmáarth* (welfare of his soul), should reverse the current of spirit and mind, from the nine orifices or sense-organs, to the tenth orifice situate in the brain (through which the spirit-current has descended into *Pinđ* and seated in the eyes). This he should do with the help of *Shabd* and *Swarúp*. With the object of enjoying *Parmárthi* (spiritual) pleasure,

he should sit in *Abhyás*. In proportion to the intensity of his thought, the current will rise from the seat of mind and flow upwards. To the extent the current moves upwards and stations itself at some stage, or the devotee directs his thought to it, he would realize the bliss that accrues from the union of the current with the *Chaitanya* (spirituality) of higher regions.

22. This bliss is very pure. It can be obtained even by devoting a slight attention inwards. When the mind has tasted this bliss to some extent and has experienced the ecstasy, it will perform *Abhyás* again and again with a view to getting the same. This will go on progressing, i. e., love and yearning will increase day by day.

23. Therefore, it behoves a sincere and true *Parmárthí*, that whenever he has leisure or opportunity, he should sincerely aspire for obtaining *Parmárthí* (spiritual) pleasure within himself, and perform *Abhyás*. In worldly matters, when a man thinks of something, he identifies himself with it. He becomes oblivious of every thing else. In the same way, when he is performing *Bhajan* or *Dhyán*, his thoughts should be of *Parmárth* alone. He should not think of any thing else. If he does so, he is sure to get some bliss of *Abhyás*, and his longing will increase gradually.

24. In addition to the regular *Abhyás*, the devotee should, at other times also, think of and apply his mind to the *Swarúp* and *Shabd*, say for four or five minutes or more every time. He will realize some bliss even in this short time. This practice should be repeated several times during the course of day and night. He should thus derive some benefit and get the bliss of *Abhyás*.

This will give him some taste of internal bliss and augment his longing and yearning.

25. When the devotee, by following the above directions and by performing the usual *Abhyás*, succeeds in getting some bliss and happiness and experiences grace and mercy and omnipotence of *Rádhásoámi Dayál*, some love will be generated in his heart for His Holy Feet, and yearning for His *Darshan* will be enhanced. The *Abhyás* will also be performed properly. By and by, he will get so used to the internal bliss that he will not rest contented until he has performed *Abhyás* three or four times during the day and night. His eagerness, longing and yearning will go on increasing.

26. The above acts will induce greater grace and mercy. Simultaneously, love and efforts will also increase. Thus the task will be completed one day.

5. WORLDLY THOUGHTS, NECESSITY OF CHECKING
THEM FOR INTERNAL PURIFICATION AND
REMOVING DUPLICITY AND HYPOCRISY,
THE TWO GREAT OBSTACLES
IN PARMARTH

27. Now the question is how to perform action or *Abhyás*, described above, properly. When one feels inclined to engage in *Parmáarth*, one should take care that no other thought or impulse arises in the mind at that time. If this is done, *Parmáarth* will be successfully performed and the current will flow towards the *Daswán Dwár* (tenth orifice). If however other impulses arise at that time, various currents will arise and flow outward or downward. This will dissipate the spiritual current,

and, therefore, there will be no bliss. The mind will then be engrossed in other currents and become one with them. It will be absorbed in the pleasures accruing from those divergent currents.

28. It is, therefore, advisable for a true *Parmārthī* to forget, as far as possible, the events relating to others or those relating to his own past life. He should take care not to give rise to such thoughts at any time, and more particularly at the time of *Abhyās*. In case they do arise, he should forthwith remove them.

29. The second kind of thoughts that arise relate to the pleasures of the mind and senses and name and fame. One should be equally careful to avoid them also. Unnecessary desires and impulses should not be allowed to arise at any time, particularly at the time of *Bhajan*. Of course, there is no harm in timely thinking about and attending to one's affairs relating to house-hold, daily routine and profession. But it is not proper to give rise to unnecessary, useless and ill-timed desires and impulses of this nature. If and when they do arise, or even if any commotion takes place, they should immediately be curbed and removed, so that they may not assert themselves at the time of *Bhajan* and *Dhyān* and the recitation of *Bānī*.

30. Thoughts of the third kind are those which arise due to jealousy, enmity, opposition, quarrels or the violation of one's own or other person's rights. These thoughts are generally charged with peevishness, anger and vehemence, and give much trouble to the person concerned. They cause the diffusion of the mind and spirit. They render a man unfit to apply himself to *Parmārth*, or even to the world, at that time. A *Parmārthī*

should avoid such thoughts, otherwise he would suffer. As far as possible, he should not quarrel or wrangle with anybody. He should not think of taking revenge for a little hardship or loss sustained by him. Believing that worldly advancement depends on the *Mauj* of the Supreme Father, he should refrain from entertaining feelings of jealousy or opposition to anybody. If there is long standing enmity with anybody, it should be driven out of the mind. If possible and advisable, friendly relations should be established with the other party.

31. Thoughts of the fourth kind are those which automatically and incoherently arise one after another in a series. They keep the mind engaged and entangled for a considerable time. Their shape and character cannot be determined. They do not serve any purpose, nor do they afford any pleasure. Time is wasted for nothing. This is a useless occupation for the mind. It is necessary to cultivate the habit of curbing and removing such impulses the moment they arise in the mind. If once the chain starts, there is no knowing how long the mind would be entangled in them. At that time, one is not even aware of what one is doing.

32. One, who indulges in the thoughts of the fourth kind, is not even aware of how they proceed. For instance, four or five persons start talking. One of them tells something. In reference to what he says, others, according to their temperament and experience, recollect something new and relate the same. This gives rise to other topics and the series goes on. Hours pass by, but the talk does not come to an end. None of them can however say how the conversation started and proceeded.

Similarly, from one thought the mind raises innumerable thoughts one after another. The chain of thoughts continues without any intention and purpose. Just as a person in delirium talks incoherently, a person given to reveries, indulges in thoughts and is unaware of what he is actually doing.

33. The thoughts or impulses of the fifth kind are called *मनोरञ्ज* *Manoráj**. The mind gives rise to various kinds of desires for respect, honour, authority, pleasures, enjoyment, collecting all sorts of objects, raising the status of family and kinsmen etc. Imagining that these objectives have actually been achieved as desired, the mind takes pleasure in them. The person, while indulging in such thoughts, experiences, at that time, exactly what he would do if he had actually acquired those things. In thought, he becomes what he wants to be and mentally enjoys fully all the imaginary objects, and thus feels happy. This is a peculiar state of intoxication and exhilaration, which now and then overtakes everybody. If it is produced in *Bhajan*, the *Abhyási* will forget that he has to perform *Abhyás*. After an hour or two, when the *Abhyási* comes to himself, he will not even remember whether he was performing *Bhajan* or indulging in *Manoráj*.

34. It is proper and necessary that as far as possible a *Premí Abhyási* should not allow the impulses of the first, third, fourth and fifth kinds, to arise in his mind at all. Nay, he should gradually cast off their seed. As regards the impulses or desires of the second kind,

* (1) Building castles in the air, or (2) those thoughts which arise because of the ambitiousness of the mind.

they may be indulged in, to the extent it is necessary and proper. They should be finished off as soon as possible. If these directions are followed, the mind and spirit would feel detached and free, apply properly to the performance of *Abhyás*, and obtain bliss and joy internally. Until unnecessary and useless thoughts and impulses are cast off, the mind and the spirit would flow downwards. They will not withdraw and rise towards the *Dasván Dwár* (tenth orifice). The spiritual practices will not be performed according to the instructions, nor will there be any progress.

35. A true *Parmárthi* should take care that he does not unnecessarily and purposelessly indulge in decrying one and praising another, nor should he listen to such things. However, if he happens to hear them, he should take lesson from them. He should discard what is considered as evil and adopt what is considered as good.

36. Accumulation in the mind and stirring up of the thoughts described above, constitute मलीनता *Malíntá* and चंचलता *Chanchaltá* (impurity and unsteadiness). Unless and until these evils are removed or decreased and weakened, it will be difficult to attain purification, and to apply properly to *Bhajan*.

37. The thoughts of the kinds referred to above are really the subtle forms of *Karam* and *Bharam*. When they mature into actions, they appear in a manifest form and are perceived by others. But, so long they are stored up in the mind, no one else can be cognizant of them. Of course the omniscient Lord sees and knows them. A vigilant and watchful person can know the condition of his mind.

38. It is thus evident that nobody can know the real nature, character and the state of mind of another, unless his thoughts come into action. One comes to know of another correctly, when the former comes in contact or has dealings with the latter. Then it is known that such and such persons is really sincere and good, or hypocrite and bad.

39. The outward conduct and behaviour of a person are not correct indices of the real state of his mind, because the real and true nature and character of a person remain concealed due to the fear of authorities, laws of the land, social conventions, friends, neighbours, and loss of business or profession. When an opportunity occurs and these fears are removed to some extent, he begins to act contrary to his usual behaviour. Then the true picture of his inner self is unfolded.

40. Hence, he, who fears the true Supreme Being and is afraid of incurring His displeasure and of the set-back to his *Parmārth*, can be relied upon to behave properly in all respects. His dealings with everybody will be uniformly honest. Both internally and externally, he will be the same. Those, who keep up their appearances due to the fear of the world, cannot be relied upon when they are relieved of such a fear. At that time, they will behave without check, according to their inclinations.

41. A true *Parmārthi* should test his conduct and behaviour with reference to his thoughts and impulses. So long as internal purification is not attained and the fear of the true Supreme Father and *Sant Sat Guru* is not implanted in his heart and he is not keen to save himself

from *Parmārthī* (spiritual) loss, he should consider himself a sinner and full of evil propensities. He should take measures to remove the same as ordained by *Sants*. He should also, now and then, pray at the Holy Feet of *Rādhāsoāmī Dayāl* and *Sat Guru* and solicit His grace. By His grace and mercy, purification will gradually be attained, and proportionately bliss of *Bhajan* will be obtained. This will enhance his love and yearning.

42. There is not the least doubt that the *Jīva* cannot succeed in his efforts without the grace and mercy of *Rādhāsoāmī Dayāl*. But a devotee, on hearing and grasping the purport of discourses, will be determined to cast off the evils of his mind. Being endowed with His love, he would attain to the state of supreme and everlasting bliss at His Holy Feet. He would start practising, with love and faith, the *Abhyās* given out by *Rādhāsoāmī Dayāl*. He would keep proper vigil and watch over his mind and senses. In the case of such a devotee, the Supreme Father *Rādhāsoāmī Dayāl* will certainly extend His help. He will gradually enhance his love. Purifying him fully, He will grant him abode at His Holy Feet.

43. As love for the Holy Feet of *Rādhāsoāmī Dayāl* goes on increasing, the mind and spirit will withdraw and rise up. All the evil propensities and purposeless thoughts and impulses will, of themselves, be easily cast off, and purification will be attained day by day. One day his task will be completed.

Discourse 20

IGNORANCE, MISCONCEPTION AND WEAKNESS OF
THE SOUL. SALVATION OF THE SOUL NOT
POSSIBLE WITHOUT THE GRACE AND MERCY
OF THE SUPREME BEING AND SANT SAT
GURU, AND THE PERFORMANCE OF
ABHYÁS.

1. The soul came into this world a long time ago. It has passed through innumerable lives. On account of innumerable associations and contacts, the mind has formed all sorts of characteristics and temperament. The result is that the *Jíva* has utterly forgotten his अंशी *Anshí*, the Supreme Being *Sat Purush Rádhásoámi Dayál*, and his Real Home. He has begun to consider this region as his real home, and the body as his real form, and the associates of this region as his dear ones. He works hard to obtain worldly pleasures, considering them to be the source of his bliss. When these pleasures are obtained, he feels exhilarated, and indulges in them. As a rule, he wants nothing but worldly prosperity and advancement.

2. The *Surat* has descended very low in the *Pinđ*, and has been enveloped by तमोगुण *Tamoguna*, i. e., forgetfulness, ignorance and misconceptions. If anybody spoke about the secrets and eminence of the निज घर *Nij Ghar* (Real Home), nobody would pay attention to it. The mind is filled with doubts and misgivings. They cannot be removed, nor can faith be generated in the words of those who preach the truth, except in:

the company of those who really know the Truth and have reached or are striving to reach the Real Home.

3. There is another understandable reason for lack of faith. A large number of hypocrites and professionals have set themselves up as teachers. They imitate the true ones. But their object is to get publicity and name and fame and earn money. They are practising all sorts of deceptions on the *Jíva* and squeezing money from them. They deliver discourses on religion, relying on their own intellect and ingenuity or on the words of the true teachers. Thus they give currency to novel forms of worship, introducing the worship of deities of their own creation. The result is that there have cropped up innumerable sects and groups. They are not in accord with one another. On the contrary, enmity, quarrels and strifes have grown to such an extent that they vehemently denounce each other. Every sect or group considers itself to be true and perfect, and others to be false and inferior.

4. In the first place, the *Jíva* hardly gets any respite from his duties pertaining to his body and profession. The little time, he can spare, is spent in enjoying the pleasures of the world, useless conversation and engagements, sight-seeing, entertainments, etc. This is why nobody cares to think about *Parmárth*. If, however, anybody has a little craving for *Parmárth*, he is greatly perplexed, because he cannot decide what to do and whose words to accept. Everybody speaks of *Parmárth* in his own way and preaches a peculiar mode of worship for attaining emancipation of the soul. Everybody has a distinct *इष्ट* *Isht* or goal.

5. It is obvious that if all the seekers after truth had come to know the whereabouts and secrets of the true Supreme Being, all of them would have adopted His *Isht* or goal. They would have shown only one way and method. Instead of contradiction, jealousy and opposition, there would have been concord and harmony amongst them. But they proclaim different *Ishts* or goals. They preach different methods of realising the same. Some of them believe in the existence of God, while others do not. It is, therefore, abundantly clear that all of them are ignorant about the true Supreme Being. Whatever they say, is either false, concocted and fabricated, or worthless and imperfect. In this situation, it has become difficult, nay impossible, for a true seeker to find out what is really true and perfect.

6. Nobody can learn the whereabouts and secrets of the true Supreme Being and how to meet Him, except from one who really holds these secrets. Either the Supreme Being Himself reveals His secrets, or under His command the *Sant Sat Guru* manifests Himself in this world and gives out His secrets and whereabouts. This is the reason why His secrets were not known so far.

7. Some of the extant religions of the world were promulgated by *Brahm* or *Parmeshwar* when he incarnated in this world. The goal of these religions is *Brahm-Pad*. Others were propagated by *Parmeshwar's* अंश *Anshas* and कला *Kalás* (emanations and agents), e. g., ऋषीश्वर *Rishishwars* *, मुनीश्वर *Munishwars* *, योगी *Yogis* *, योगेश्वर *Yogeshwars* *, पीर *Pirs* *, पैगम्बर *Paigambars* * (prophets), औलिया *Auliyas* * etc. There is no mention, in these religions, of the secrets of the Supreme Being.

* See the glossary of the English translation of Sar Bachan Prose.

8. Besides, the yogic exercises prescribed in these religions, for the salvation of soul, such as *Pránáyám* etc., and the prescribed don'ts, mortifications, etc., are so very difficult and full of dangers that it is difficult and impossible for everybody, particularly a householder to perform them.

9. All these religions have laid great stress on बैराग *Bairág* (renunciation) and पुरुषार्थ *Purushártha* (one's own exertions). There is no provision for getting help from any higher quarter. At the same time, the people of these times are weak and in great distress. They are overwhelmed by all sorts of anxieties and worries, sickness and sorrow, etc. Hence they are not fit to perform the practices prescribed by these religions. In other words, they cannot properly practise *Bairág* (renunciation or asceticism). They cannot also put in hard labour required by those practices and the connected restraints etc. For this reason, all the practitioners, whether householders or ascetics, at the most, perform some rudimentary practices for training the sight or the repetition of नाम *Nám* or contemplation etc., and that too in a haphazard way. They devote rest of their time to reading and studying books, and discussing and reflecting upon the writings of *Mahátmás* according to their intellect and understanding.

10. Many people apply themselves to outward worship, recitation, mortification, etc., such as pilgrimage, fast, idol worship, visits to temples, verbal repetition of *Nám*, reading scriptures etc. They are not even aware of the real form of the deity whose idol or imitation they worship. Their worship is that of the idols of incarnations and gods, made of stone and metal, installed in temples.

Some of them also respect and love the relics of by-gone *Mahátmás*.

11. As ordained by the Supreme Being, *Sants* have also manifested themselves in human form, in this *Kali Yuga*. They have revealed the secrets of *Sat Purush* whose abode is beyond *Brahm* and *Pár-Brahm*. They have prescribed the practice of *Surat Shabad Yoga* for gaining access into His *Dhám*, i. e., *Sat Lok*. But very few accepted the teachings of *Sants*, as all held fast to the *Isht* of *Parmeshwar* or gods or *Mahátmás* and were entangled in the outward worship of idols and relics and pilgrimage, etc., generally prevalent among the masses. When there were no *Sants* and other adepts, those secrets and devotional practices were altogether forgotten.

12. *Satsang* and *Abhyás* continued so long as *Sants*, *Sádhs* and other adepts were alive. But when no practitioners were left, the secrets imparted were also forgotten. Those who joined *Sant Mat* afterwards, got entangled in some outward form of worship or practice and reading and studying books, like the followers of other religions.

13. The Supreme Being *Rádhásoámí Dayál* was pleased to take notice of this state of affairs. He saw that nobody knew the secrets of the true Supreme Being and how to reach His Abode. He found that the road to true salvation was totally blocked. Therefore, He manifested Himself in this world as *Sant Sat Guru* and revealed His real secrets. He described His own Abode, which is beyond *Brahm*, *Pár-Brahm* and *Sat Nám Sat Purush*. He gave out the practice of *Surat Shabd Yoga*. He made these practices so easy that everybody, householder or ascetic, male or female, can perform them.

14. The Supreme Being *Rádhásoámi Dayál* described other religions as well so that the goal of each religion may be known. The stage up to which the *Ácháryas* or promulgators of each of them reached and the practices they prescribed may also be clearly understood.

15. There is special grace of *Rádhásoámi Dayál*. He Himself is the protector and helper of the person who joins *Rádhásoámi* Faith, adopts His *Isht* and practises *Surat Shabd Yoga*. By imparting His grace and mercy, He enables him to make necessary progress. Raising his *Surat*, He takes him to the Highest Region. He completes his task in two, three or four lives, as may be proper. The *Jíva* being extremely weak and forgetful, he cannot by himself achieve anything, such as *बैराग* *Bairág* (detachment) from the world and *अनुराग* *Anurág* (love) for the Holy Feet.

16. Another special grace is that the *Abhyás* has been rendered so easy that men and women both can perform it easily without renouncing their house and profession. While living the life of an ordinary householder, they can see that their redemption is being gradually effected in this very life. They can thus enhance their love for and faith in the Holy Feet, which will surely take them, one day, to the Real Home.

17. Who can express gratitude for such an immense grace and mercy ! In fact, real and perfect grace consists in taking care of the poor, helpless and afflicted souls without their soliciting for it. The Supreme Father Himself came to this world or sent His special and beloved devotee, for the purpose of revealing the real secrets. Imparting His own strength to the devotees, He made

them perform some necessary *Abhyás*, in lieu of which, He granted them full benefit as a gift. In other words, He made them perform *Bhakti* and *Abhyás*, gave them abode in His Lok, and saved them from the pain and suffering of recurring births and deaths, and *Kál* and *Karam*.

18. Nobody ever showed such grace and mercy before, nor can one do so. Except the Supreme Being *Rádhásoámi Dayál*, who else has the competence to grant perfect salvation in lieu of a little love, faith and *Sewá* (service) ? This task can be accomplished by the Supreme Being Himself or His *Nij Ansh* who may be invested with such plenary powers. It is not in the power of any other being to extricate *Jívas* from the net of *Kál*, *Karam* and *Máyá*, and to take them to the original Region, beyond the limits of *Kál* and *Máyá*.

19. *Kál Purush* (*Brahm*, *Parmeshwar*, *Khudá*, God) is the lord of the entire region of *Máyá*. His interest lies in not allowing *Jívas* to go beyond his domain. All the gods and the powers of *Máyá* are under his control. The entire creation fears and obeys him.

20. The *Kál Purush* is afraid of *Sat Purush Rádhásoámi* and His *Ansh*, the *Sant Sat Guru*, and none else. He cannot interfere with their arrangements. He cannot detain those who bear the stamp of His grace and mercy. On the other hand, he assists them in their progress as long as they are in his dominion.

21. How immensely fortunate is he who has met with the Supreme Being *Rádhásoámi Dayál* Himself or His *Nij Ansh* ! They, too, are fortunate who have come under

His protection to some extent and are engaged in the performance of *Surat Shabd Abhyás*. *Rádhásoámi Dayál* Himself is the protector of *Rádhásoámi* Faith and its *Abhyás*. He Himself takes care of those who are under His protection and perform spiritual practices to some extent. The followers of *Rádhásoámi* Faith can themselves experience this grace and mercy after performing *Abhyás* for some time. They can see their salvation being worked out in this very life.

22. The fact is that everybody can perform outward worship and *Parmárthi* acts, such as, pilgrimage, fast, *Sumiran* of *Nám*, *Dhyán*, reading of books, etc. But it is difficult to raise internally the mind and spirit to higher planes. Nobody can do this successfully until and unless he receives the grace and mercy of the Supreme Father and *Sant Sat Guru* or *Sádh Guru*, and they protect and ward off the impediments created by *Kál*, *Karam*, *Máyá*, *Mana* in the way.

23. This is the reason why the followers of all the extant religions are entangled in outward activities. Some of them perform *Dhyán* at the navel or the solar plexus or the sixth *Chakra*. But they do not secure tangible ascension of mind and spirit even in *Pinḍ*. If the सिद्धांत पद *Siddhánt Pad* (goal) of any of these religions happens to be even in *Brahmánḍ*, its followers are ignorant of it. There is no question of knowing the secrets of the Path and the method of traversing it. Nay, considering the *Siddhánt Pad* to be all-pervading, they think that the performance of practices for raising mind and spirit have no meaning. Therefore, none of them attains to true and perfect salvation, i. e., deliverance from births and deaths.

24. This object can be achieved only in *Rádhasoámi* Faith, whereof the Supreme Father Himself is the protector and helper. Nobody can gain access to higher regions in *Pind*, to *Brahmánḍ*, and beyond them to *Rádhasoámi Pad*, the purely spiritual division, unless the Supreme Father Himself, or the *Sant Sat Guru* or the *Sádh Guru* comes here for reclaiming the *Jíva*. Nor can anybody get release from body, mind, *Máyá*, desire, senses, pleasures, etc. It is only when the *Sant Sat Guru* or the *Sádh Guru* manifests Himself that He diverts the attachment of *Jívas* from all sides, and directs it to His own Feet, and then to His *Nij Rúp*, i. e., the *Chaitanya Shabd Swarúp*. Ultimately, He takes the *Jíva* to His *Nij Dhám*.

25. This Path cannot be traversed without love. The love for the Holy Feet of *Rádhasoámi Dayál* cannot be engendered without associating with *Sant Sat Guru* or *Sádh Guru* and their *Premís* (loving devotees). Nor can true *Díntá* (humility) before the Supreme Father and *Sant Sat Guru* be acquired otherwise.

26. From the above it is evident that the attainment of true salvation is not possible without the grace and mercy of the Supreme Being. Without coming in contact with *Sant Sat Guru* or *Sádh Guru* (would-be *Sant*), the secrets of the Supreme Being and the Path leading to His *Nij Dhám* and the method of traversing the same, cannot be known, nor can His help be secured for proceeding on the Path. The *Sant Sat Guru* or the *Sádh Guru* comes here under the command of the Supreme Being. Initiating the *Jívas* into the real secrets, He enables them to proceed towards the Real Home. Hence, until a person takes the *Saran* (protection and refuge) of the Supreme Father *Rádhasoámi Dayál*, and engenders

love for the *Sant Sat Guru* or the *Sádh Guru*, the work of his salvation will not begin. One, who sincerely accepts *Saran*, commences the *Abhyás* of *Surat Shabd Márg*, and, as far as possible, regulates his conduct according to His commands, will receive help from Him all along. His grace and mercy will surely take him to *Dayál Desh* one day, in one, two, three or four lives. In every succeeding life, his *Bhakti* and *Bhajan* will be on the increase.

27. Some people hold that salvation should be granted to all when the *Sant Sat Guru* or the *Sádh Guru* manifests Himself in this world. This is correct in the sense that those, who come in the presence of the *Sant Sat Guru*, certainly receive His grace and mercy. The process of their salvation will commence sooner or later. Those, who are *Adhikáris*, will have their task accomplished in one, two, three or four lives, according to the degree of their eligibility. As regards the rest, the seed of grace and mercy will be sown in them. This will result in exhaustion and eradication of their *Karams*. Then new sprout will germinate. Thereafter, these very *Jivas* will become *Adhikáris*. The process of their true salvation will commence. In every succeeding life, they will come in contact with *Sant Sat Guru* Who will increase their *Bhakti* and *Bhajan*, and, one day, admit them into *Nij Dhám*.

28. All *Sant Sat Gurus* are one and the same. There is nothing to differentiate one from another. When it is the pleasure of the Supreme Father, they begin openly to preach. So long as this is the *Mauj*, *Satsang* and the work of salvation continue.

29. It is, therefore, proper and necessary for all to look for a living *Sant Sat Guru* or the *Sádh Guru*. When

fortunately He is met with, they should receive initiation from Him, and begin *Abhyás*. They should go on augmenting their love for and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Father *Rádhásoámi Dayál*. One day their task will be completed.

30. *Sant Sat Guru* or *Sádh Guru* may be recognised by His preaching of *Surat Shabd Márg*. He Himself practises *Shabd Abhyás* and teaches His followers also to adopt the *Isht* of the Supreme Father *Sat Purush Rádhásoámi Dayál*. He removes doubts and misapprehensions by His discourses. His further recognition may be had by attending His *Satsang* and performing *Surat Shabd Abhyás*.

31. In short, without the grace and mercy of the Supreme Father, no one can come in contact with the *Sant Sat Guru*, or engender faith in Him. When one receives grace in greater measure, one is able to perform the *Abhyás* of *Surat Shabd Márg* and act up to the teachings of the *Sant Sat Guru*. When one receives still greater grace and mercy, one begins to get bliss and pleasure in *Abhyás* (spiritual practices). One's love and faith go on increasing day by day. Thus one makes progress and one's task is completed one day.

32. Some people might think that they are not required to do anything. When the grace of the Supreme Father dawns, it would accomplish everything. They are not right and it is essential for them to find out the *Sant Sat Guru* and His *Satsang*. And when He is met with, they must engender love for His Holy Feet and begin *Abhyás* on getting initiated by Him. Even this will be achieved by His grace and mercy, which would enable them to

perform whatever further acts are necessary. Even in worldly affairs, people do not keep back from making search and putting in efforts. The result of their efforts, however, is consistent with their *Prárabdh Karams*. As such, laziness, idleness and indifference cannot be justified in spiritual matters. Those who adopt such an attitude, will remain deprived of special grace and mercy.

33. Grace and individual efforts go hand in hand. It is only in this way that one's object can be achieved fully. As one applies oneself more and more to spiritual endeavours, grace goes on mounting. Whatever is done without the grace and mercy of the Supreme Being and the *Sant Sat Guru*, would not result in effecting true salvation. On the other hand, one would turn egotistical, and will be lost in the snares of *Kál* and *Máyá*. Future progress will be stopped. This is true of those, who learn the devotional practices but choose to act independently, relying on their own efforts. They do not consider it at all necessary to maintain their connection with the *Sat Guru*.

Discourse 21

TRUE *MUKTI* (DELIVERANCE) AND
HOW TO ACHIEVE IT

1. *Mukṭi* is liberation, emancipation or salvation of the soul. It predicates release from bondages.

2. Bondages are of two kinds. The first refers to those of body, mind and senses. The second relates to those pertaining to wife, children, family, kinsmen, caste, wealth, property, pleasures, authority, name and fame, etc.

3. The first kind of bondages referred to above include those of *Sthúl* (physical), *Sukshṁ* (subtle), *Káran* (causal), and still subtler bodies, minds and senses. In other words, in every region, the soul or spirit is tied to the body made of the material of that region. Likewise, the pleasures and objects of every region constitute the second category of bondages.

4. Release from these bondages, internally and externally, is called *Mukti* (redemption). If it cannot be achieved while alive, the best that is necessary for the attainment of true and perfect *Mukti* is that these bondages should be loosened in this very life.

5. The device which loosens internal and external bondages is in fact the method which will lead to true salvation. This is *Surat Shabd Márg*. At present it is in vogue in *Rádhásoámí* Faith alone. In no other religion, the secrets and technique of this *Abhyás* (devotional method) are clearly and fully explained.

6. Within the domain of *Máyá*, the spirit is enveloped by covers made of the materials of *Máyá*. The cover in which the spirit functions through the mind and senses in this world is called the physical body. All the external

bondages of this world appertain to this body only. Hence, detachment from them constitutes the beginning of *Mukti* of the first category.

7. True and perfect *Mukti* (redemption or salvation), according to *Rádhásoámi* Faith, will be attained on reaching *Nirmal Chaitanya Desh* (purely spiritual division) of *Sants*. This is beyond *Pinḍ* and *Brahmánḍ*, the regions of *Máyá*. It is on reaching there that *Surat* (spirit) will become *विदेह Videh* (free from body) and coverless. If the *Surat* remains entangled in any of the lower regions, it will continue to be bound to the covers of one kind or the other and to the creation, pleasures, etc., of that region. Because of this bondage, it will remain subject to pains and pleasures and recurrent births and deaths. Therefore, there can be no true *Mukti*, so long as it is located in any of the lower regions in *Pinḍ* or *Brahmánḍ*. Those, who believe that *Mukti* is attainable within these regions, are deluded. Had they any knowledge of the regions of *Sants*, they would not have stopped in the way.

8. It has been stated above that the practice for attaining true *Mukti* is taught in *Rádhásoámi* Faith alone. It is necessary to know why this is so. The entire creation is composed of currents. The *आदि धार* *Adi Dhár* (Prime Current), which emanated from the Feet of the Supreme Being *Rádhásoámi Dayál*, is the *Ádi Surat* or the Prime Spirit. This current, stopping at various stages and evolving creations there, has descended to *Pinḍ* and is located at the focus of the eyes. Thence, passing through the remaining *Chakras* (centres), it has gone down to the *Gudá Chakra*, the centre at the rectum. The same *Surat* (spirit) performs the functions pertaining to the body and the world through its two currents which are located in the pupils of the two eyes. True and complete salvation

and redemption cannot be attained until these two currents converge at the third *Til* and form one current, and the *Surat* crosses all the stages formed during its descent, and reaches its *Nij Dhám*, i. e., the Reservoir or the Source.

9. The ascension of *Surat*, stage by stage, to higher regions can be accomplished with the help of *Shabd*. The secrets and details of the *Shabds* of various regions are explained in the *Rádhásoámí* Faith. Hearing these *Shabds*, *Surat* (spirit) will proceed from one region to another, and will ultimately reach the Highest Region, and rest there. This is the August Abode of the Supreme Father and is the *Nirmal Chaitanya Desh* (purely spiritual division).

10. This task cannot be accomplished without the grace and mercy of the Supreme Father *Rádhásoámí Dayál* and the *Sant Sat Guru*. It is, therefore, incumbent upon every *Parmárthí* first to find out the *Sant Sat Guru* and His *Satsang*. When He is met with, intense love should be engendered in His Holy Feet. By internal and external *Satsang* and *Sewá*, he should win His attention and grace. By His grace and mercy, the Path will thus be traversed, i. e., the mind and spirit will ascend to higher regions. Bliss and joy will be obtained in greater and greater measure, and love and longing will increase day by day.

11. There is no *Máyá* in the *Nirmal Chaitanya Desh* (purely spiritual division). The creation there is all *Chaitanya* (spiritual), i. e., full of love and bliss. Whatever pleasure and happiness and *Gyán* (knowledge) are there in this region and body, are due to the presence of the spirit current. The spirit is the fountain-head thereof. Hence, the fountain-head of *Surat Chaitanya* (spirit) is the Reservoir and Source of *Prem* (love), *Ánand* (bliss) and

Gyán (knowledge). There is no pain or pleasure or trouble or suffering there. The bliss there is permanent, everlasting and unchanging.

12. *Máyá* is pure and subtler in higher regions of *Pinḍ* and *Brahmánḍ* as well. Hence, *Ānand* (bliss) and *Prem* (love) and *Gyán* (knowledge) go on increasing as one goes higher up. But, due to the admixture of *Máyá*, there is some impurity and some form of material body in all these regions. Therefore, some suffering and pain of births and deaths exist there, although births and deaths take place at longer intervals in *Brahmánḍ*. This is why *Sants* say that true and perfect *Uddhár* (salvation) and true *Mukti* (redemption) cannot be attained in *Pinḍ* and *Brahmánḍ*.

13. This accounts for the assertions of the Vedic religion that eternal *Mukti* (redemption) cannot be attained. Sooner or later, and after प्रलय *Pralaya* (dissolution) or महा प्रलय *Máhá Pralaya* (greater dissolution), the circle of metempsychosis will surely continue.

14. The advocates of *Bhakti Márg* (Path of devotion) have classified *Mukti* into four grades, viz., सालोक *Sálok* (residence in the same region as the deity), सामीप *Sámip* (proximity), सारूप *Sárúp* (sameness of form) and सायुज्य *Sáyujya* (to be identified with the deity). In the first case, one abides in the sphere of the deity. In the second, one is located near the presiding deity. In the third case, one assumes the form of the presiding deity. In the fourth case, the devotee becomes one with the deity.

15. But the *Gyánís** saw that the deity also ceases to exist. Hence they gave prominence to *Gyán** over *Bhakti* (devotion). What they meant by *Gyán* was that one, after having *Darshan* of the *Laksh** form of the deity,

* See "Glossary" of the English version of Sar Bachan Prose.

which is nameless and formless, must ultimately merge in him. One must not stop in the region of form, because it is not eternal.

16. *Gyánís*, call this लक्ष्य चैतन्य *Laksh Chaitanya* as शुद्ध ब्रह्म *Shuddha Brahm*. But *Sants* say that *Máyá* is present in that *Shuddha Brahm* in a seminal form. But *Gyánís* could not perceive it because they were not initiated into the secrets of the region of *Sants*. Therefore, they could not get out of metempsychosis.

17. The *Upáshaná* (worship) advocated by the *Vedas* is that of *Brahm* or *Parmeshwar*. Later on, the worship of the incarnations of *Brahm*, gods, etc., came into vogue. Still later on, the *Upáshaná* of imitations and idols began to be practised. The knowledge of the real and how to realize the same were forgotten.

18. If anybody now speaks about the real one and the method of attaining the same, people begin to quarrel with him. They seem contented with idol-worship alone. This kind of ignorance and indifference are causing great harm. By worshipping inert matter, all are going down to lower forms of life.

19. If the worship of *Brahm* or his incarnation had been performed along with internal practices, some benefit would have accrued to the worshippers. They would have secured location in some higher region within the limits of *Brahmánḍ*. They would have enjoyed the bliss of that region for a considerable time. But without knowing the secret of the real form and of the stage of *Brahm*, the worship of idols and elements is of no avail. It is simply a meritorious act of a sort. Access into the region of the deity is not achieved thereby.

20. *Sants* taught the devotion of the Supreme Father *Sat Purush Rádhásoámí Dayál*. His August Abode, the

purely spiritual region, is the highest of all, beyond *Pinḍ*, *Brahmánḍ* and the limits of *Máyá*. There is no admixture of *Máyá* at all there. That is why it is the reservoir of Supreme *Ánand* (bliss), *Prem* (love) and *Gyán* (knowledge), and is *Anant* (infinite), *Apár* (boundless), *Agádh* (unfathomable), *Arúp* (formless) and *Anám* (nameless). On reaching there, the *Surat* (spirit) enjoys the bliss of *Darshan* of the Supreme Father *Rádhásoámí Dayál*. Undecaying and imperishable are that region, the Supreme Father *Rádhásoámí Dayál* and the bliss and joy of that region. The *Surat*, on reaching there, will also be immune from death.

21. *Sants* have given priority to *Bhakti*, *Díntá* and *Prem*, because their Lord, the Supreme Father, and his *Dhám* (Abode), His *Bhakti* and His *Sewak* (devotee) are all *Amar* (imperishable) and *Ajar* (undecaying). On reaching the Highest Region, the *Surat* can, at will, merge in the Supreme Father or retain its separate entity and enjoy the bliss of His *Darshan*. These two states are known as *Abhed Bhakti* and *Bhed Bhakti*. Without the *Bhakti* of the Supreme Father, one cannot, under any circumstance, attain perfect salvation.

22. Perfect devotion denotes that the devotee, after performing the practices of *Sant*, gains access into the *Nij Dhám*, secures location at the Holy Feet and enjoys the bliss of *Darshan*. That *Nij Dhám* is outside the bounds of *Pinḍ* and *Brahmánḍ*. This perfect *Bhakti* is perfect *Mukti* (redemption) and true and perfect *Uddhár* (salvation). It is proper and necessary for all to try to attain this true *Uddhár* (salvation) and *Mukti* (redemption) by following the practices taught by *Sant*.

Discourse 22

TRUE FAITH AND TRUE PATH. PRACTICES
 PRESCRIBED BY THE TRUE FAITH. HOW
 THEY ARE PERFORMED AND WHAT
 BENEFIT ACCRUES FROM THEM.

1. True Faith is one which imparts the knowledge and secrets of the True Being, who is free from decay and change.

2. True *Panth* points out the ways and means of attaining to the True Being, described above. Where there is true Faith, will be found the true *Panth* (Path) also ; both go together.

3. There are various grades of True Beings. People accept that to be true which abides longer than the other. But such understanding and belief are wrong.

4. The real True Being is He who always remains the same. Whether there be any creation or not, He would exist and continue to be the same.

5. The knowledge and secrets of this real True Being are known to none but the *Sants*, who are always one with Him.

6. Knowledge of the True Being was revealed either by Him when He incarnated as *Sat Guru*, or by *Sants* when they came to this world under His august command.

7. As stated above, the popular notion of a "True Being" is only relative. As such there are many so-called True Beings. This matter is being elucidated here. In search of *Parmārth*, people have proceeded internally to various stages. An individual, on reaching a stage, saw that the presiding deity of that stage was the particular creator and supporter of the entire creation below him. This individual did not, however, acquire full knowledge of that region and its deity. He did not see that region exactly

as it is or fathom it fully. He, therefore, took that deity to be the true being and creator. As for instance there is the sun, which some people believe to be the creator and master of the entire creation in the solar system. There is the higher sun, above this sun, which is not visible even with telescope. Some people take it to be the creator and true being. Then again there is *Pár-Brahm*, who is still higher. He is supposed by some to be the Supreme Creator and that there is nothing above and beyond him. He alone is the absolute truth and purity.

8. Out of the three suns described above, the first one is the God of the ignorant and the worldly people. The second is that of *Yogís* and the third that of *Yogeshwars*. The knowledge of what lies beyond, could not be acquired by any *Jíva* or *Mahátmá*. They could not even fathom fully their own God and His region. Therefore the followers of all the extant religions, who are either ignorant or have faith in *Yogís*, *Yogeshwars*, incarnations or prophets, take some one of the three suns as Truth and True Being. But the fact is that none of the three suns is the Supreme Being or real Truth. Beyond *Pár-Brahm* is *Sat Nám Sat Purush*, who is dependent on the True Supreme Being *Rádhásoámi Dayál*.

9. Of the three suns mentioned above, the higher one is bigger and more stable and powerful than the lower one. It is only rare *Yogeshwars* who saw that the second and the third suns were subject to *Pralaya* (dissolution). As to *Pár-Brahm*, no one could gain the knowledge of his beginning and end. But it would be incorrect to call *Brahm* or *Pár-Brahm* to be the True Beings because beyond *Pár-Brahm* we have *Sat-Nám Sat-Purush* and *Rádhásoámi*. They are *Amar* (eternal) and *Ajar* (unchanging) and free from change. As regards *Rádhásoámi Pad*, it is *Anant* (endless or infinite), *Apár* (shoreless or boundless), *Akah*

(indescribable) and *Agádh* (unfathomable), and is the real Truth. The entire expanse from *Rádhásoámi Pad* down to *Sat Lok* is *Ajar* (undecaying) and *Amar* (imperishable). It is in a state of eternal and perpetual equilibrium.

10. *Sants* and *Sádhs* give out the secrets of this real *Sat Pad* (Sphere of Truth), *Rádhásoámi Dhám* (Region) and the Path leading thereto. Their teaching may be called *Sat Mat* (True Faith) and *Sat Panth* (True Path). This knowledge is to be found in the *Rádhásoámi* Faith alone. It was revealed by the Supreme Being Himself. No other religion knows anything about it.

11. *Rádhásoámi Dayál* has divided the entire creation in three sections. First is the *Nirmal Chaitanya Desh* (purely spiritual division) where there is no admixture of *Máyá*. This is the *Nij Dhám* (August Abode) of the true Supreme Being. The second is the region of pure spirit and *Shuddha* (pure) *Máyá*, and is called *Brahmánḍ*. At the top of this division appeared *Máyá*. This division contains the regions of *पुरुष प्रकृति Purush Prakriti* and *माया ब्रह्म Máya Brahman*. These are also the regions of *सर्गुन Sargun* and *निर्गुन Nirgun Brahman*. The third is the region of pure spirit and *Malin* (impure) *Máyá*. The seat of the spirit and the mind are within this division. These are also the regions of *Átmá*, *Parmátmá* and *Vairát Swarúp* (of *Brahm* or *God*).

12. The first division is the region of *Nirmal Chaitanya* (pure spirit) and the creation thereof is also highly spiritualized. The bodies or covers of the spirit entities of the purely spiritual division are also spiritual. Therefore, *Mukti* will be attained when the spirit gets admittance into this region. It will be released from the covers of *Mana* and *Máyá*.

13. Admission into the first division of creation will be had by following the method prescribed by *Sants*. This

would be possible only by the grace and mercy of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*.

14. The method prescribed by *Sants* consists in reverting and translating the spirit to *Nij Dhám* (Real Abode), catching hold of the current along which it descended from the first division to the third and is seated at the centre of the eyes in *Pind*. This is the current of *Shabd*, Light, Refulgence and Life. The spirit and mind will ascend, hearing *Shabd* and seeing light.

15. The method and its technique will be known from the *Sant Sat Guru* or the *Sádh Guru* or a sincere devotee. Reading and studying *Satguru's Bánís* and *Bachans* and attending His *Satsang* will remove misgivings and doubts, and the attachment and inclination of the *Jíva* towards असत्य पद *Asatya Pad* and पदार्थ *Padárath* (this unreal world and its objects). This can in no case be achieved in the company of any one else or by reading and studying his books. Nor will intense love engendered in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* thereby. However hard one may strive, the mind and the spirit cannot ascend towards higher regions.

16. It has been stated above that the spiritual practices of *Rádhásoámi* Faith cannot be correctly performed without the Grace and Mercy of the Supreme Being *Rádhásoámi Dayál*. It is, therefore, imperative for a sincere *Parmárthi* first to find out the *Sant Sat Guru* or *Sádh Guru* or His sincere devotee. He should understand the principles of *Rádhásoámi* Faith, and receive initiation in the practice of internally raising his spirit. It is only then that the connection of a *Jíva* will be established with the Holy Feet of the Supreme Being. As he goes on performing *Abhyás*, he will experience internally the grace and mercy and will be able to traverse the Path easily.

17. A person is imbued with a sincere desire for *Parmáarth* (spiritual regeneration). He is somewhat apathetic and indifferent to the world. He has sincerely taken the *Saran* (refuge) of the *Sant Sat Guru* or *Sádh Guru* and of *Satsang*. *Rádhásoámi Dayál* and *Sant Sat Guru* will accept such a person, take care of him internally and externally in every way, and look after him and advance him till he reaches *Nij Dhám*. In other words, the *Sant Sat Guru* will increase his love and faith and make him perform spiritual practices. The completion of this work may take one, two, three or four lives.

18. The three grand divisions of the Creation, described above, have a number of sub-divisions. These details are explained at the time of *उपदेश Updesh* (initiation). This is the *Sat Mat* (True Faith), and the Path thereof is the *Sat Panth* (True Path). He who is ignorant of the secrets of the Path and of the method of traversing it, can never gain access to the *Nij Dhám*. Therefore, he will not attain true salvation. In other words, he will remain confined to the *असत्य देश Asatya Desh* (unreal regions). He will be subjected to pains and pleasures of physical bodies in lower or higher region and of births and deaths.

19. On observing the condition of this creation and its affairs, it is incumbent upon all to find out the eternal abode and everlasting bliss. This can be learnt in the *Satsang* of the *Sant Sat Guru* or *Sádh Guru*, i. e., of *Rádhásoámi* Faith. The seeker should, therefore, seek Him, receive initiation from Him, and begin practising *Surat Shabd Márg*. The benefit of this *Abhyás* will be realized internally and felt externally. Love and faith in the Holy Feet of *Rádhásoámi Dayál* and eagerness to perform *Abhyás* will go on increasing. Thus the task will be completed one day.

Discourse 23

ABSOLUTE TRUTH IS AMAR, AJAR AND PARMÁNAND.
 DISCOVER HIM AND HIS SECRETS. ESTABLISH
 LOVE WITH HIM. PROCEED TOWARDS HIM.
 THEN WILL FREEDOM BE SECURED FROM
 THE REGION OF ASATYA, i. e., MÁYÁ,
 AND FROM BIRTHS AND
 DEATHS.

1. One's attention goes where the object of one's love is. The greater the affection, the more frequent is the attraction of one's attention towards the beloved. If love is excessively intense, both the lover and the beloved live together at one place. This would enable them to see each other all the time. They can converse and associate at will.

2. The pleasure derived from meeting with or thinking of the beloved corresponds to the intensity of love for him. The beloved also reciprocates in his love and attention. He is equally pleased to meet and think of the lover. This love develops further with the increasing attention and thought, and more frequent meetings. This leads to mutual love and concord, so much so that one is constantly in the thought of the other.

3. In case of intense love between two persons, they agree in thought, understanding, desires and faith. One gladly accepts what the other says or does. Both of them are always solicitous about the pleasure of the other. They gladly serve and help each other.

4. When there is mutual love of this degree, one is happy in the happiness of the other, and grieved

in the grief of the other. Even if they are living at a distance, it often happens that when one of them is in serious trouble, the other feels it to some extent instantaneously.

5. This is the result of mutual love between two persons. But men are attached to innumerable persons, animate and inanimate objects. Such persons will always be subjected to pains and pleasures and anxieties and worries. They will be busy running about to see and render help to their dear ones and friends. They will have very little leisure.

6. The attachment described above is worldly. The world being perishable, this attachment is bound to snap. Consequently, pain shall have to be suffered in proportion to the intensity of attachment. In other words, in this world, happiness is very little, and it is short-lived. The measure of pain and suffering is immense, and, in certain circumstances, it persists throughout the whole of life.

7. One's thoughts run to the object of one's love and affection. *Surat*, i. e., the current of spirit also flows with the thought. In proportion to the intensity of love, one's spirit and mind are absorbed in one's beloved. Thus, with the mutual interchange of thought, this current continues to flow on.

8. This state of affairs supervenes in the daily behaviour of all persons. When a man thinks of a person, place or object to which he is attached, he is subjectively there. He remains there as long as his thought is directed to that quarter. He is absent from the place where he is bodily present. Again take a person who is attentively absorbed in some work, or he is thinking of and planning something, or he is engrossed in the thought of his

beloved. If somebody goes to him, or sits there or talks to him, he pays no attention. If pointedly questioned, he replies that his attention was directed elsewhere. This shows that notwithstanding the fact that he was physically there with eyes and ears open, he was so absorbed in anxiety and thought, that he was mentally absent. In fact the current of his mind and spirit was flowing to the object about which he was then thinking.

9. Thus the currents of mind and spirit are regularly flowing towards various animate and inanimate objects, and spirituality is being dissipated. It is observed that he who is beset with anxieties and worries, becomes physically weak and delicate. His in-take of food is also decreased. On the contrary if he has mostly to perform such work as is to his liking, and he is comparatively free from anxieties and worries, and if he has not got multifarious engagements, he gets fat due to happiness. He does not feel weakness or infirmity. This is due to the fact that in the former case, his currents are diffused ; while in the latter case due to his mind being contented and free from care to some extent, there is not any appreciable diffusion of spirituality.

10. The effect of an inordinate attachment not only lasts in the present life, but is also carried over to the next. This determines what associations and environments a man is to get in the next life. Thus the strong likes and dislikes of one life are carried over to the next.

11. The *Sant Sat Guru* observed that people were thus attached to this world. Due to their strong desires and bondages they wandered about here and there in all sorts of objects and associations. In His limitless grace and mercy, He was therefore pleased to impart to them correct knowledge. He gave out the mode of practices

for meeting with the true Supreme Being. The *Jīva* would thus be enabled to attain freedom from the cycle of births and deaths. Being detached from the perishable region, he would gain admission into the region of everlasting bliss and happiness, get the *Darshan* of the true Supreme Being and attain to eternal happiness.

12. Everybody likes and loves a person who is rich or powerful or handsome or skilful, or had done him good or helped him in difficulty. He is prepared to serve him with heart and soul. He carries out his behests gladly.

13. Man should know that Supreme Father *Rādhāsoāmī Dayāl* and His Special Son or *Musāhib* (Companion), viz., the *Sant Sat Guru*, are the highest of all in the entire creation. They are Omnipotent and the Fountain-head of all good qualities and attributes. The welfare and happiness of all is foremost in their view. They are always with the *Jīva* whether he is in hardship or ease, and happiness or sorrow. They help and protect him in every possible way. It is, of course, difficult to see and have the *Darshan* of the Supreme Father. But His *Darshan* in the form of the *Sant Sat Guru* is easily available to one with whom He is pleased.

14. Every one says that the Supreme Father is everywhere. So, He must be with everybody. But nobody can recognize Him, unless he joins *Rādhāsoāmī* Faith and performs *Abhyās* for some time.

15. How necessary it is to engender love for and faith in the Holy Feet of the Supreme Father *Sat Purush Rādhāsoāmī Dayāl* and the *Sant Sat Guru*. This is possible only when His *Darshan* is had face to face, or full and complete mysteries of His name, form, power and abode are known, together with the mode of practices for

meeting Him. If one gets the *Darshan* of the *Sant Sat Guru*, it is essential that one should recognize Him to some extent. Otherwise requisite love and faith cannot be engendered either for the Supreme Being or the *Sant Sat Guru*. The reason is obvious. Professionals and hypocrites have, by their deceptions, scared away the *Jíva*, and created all sorts of misgivings and doubts in his mind. Therefore unless he is able to distinguish between the true and the false, he is reluctant to engender love for and faith in the *Sant Sat Guru*.

16. He alone will engender some love for and faith in the *Sant Sat Guru* on getting His *Darshan*, who is spiritually advanced or who is the recipient of the grace and mercy of the highest region. He will appreciate His discourses. He will obtain some bliss and happiness internally by performing the *Abhyás*, taught by Him. He will also experience His grace and mercy. Thus his love for and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Being *Rádhásoámi Dayál* will increase and get stabilized day by day. Only such a person will accept the words of the *Sant Sat Guru*, and acting upon them, realize their results and benefits in this very life.

17. Here are devotees who have love for and faith in the Holy Feet of the *Sant Sat Guru* and the Supreme Father *Rádhásoámi Dayál*. They have realized some internal bliss, by practicing *Surat Shabd Abhyás*. In their case the currents of mind and spirit will rise, again and again, towards higher regions. For them the pleasures of the world would gradually become insipid and tasteless. The flow of their currents towards these pleasures will get checked.

18. In this way, these devotees will be gradually detached from the world and its objects. Their mind and

spirit, imbued with love and fervour, will continue to flow towards the निज घर *Nij Ghar* (Real Home). One day, their *Surat* (spirit) will get admittance into the धुर धाम *Dhur Dhám* (Highest Region) and enjoy the everlasting bliss of *Darshan* of the true Supreme Being.

19. The mysteries of the Supreme Being, the Path leading to Him and the method of following it, cannot be known without associating with the *Sant Sat Guru* or His true and sincere devotees. Nor can love and faith be engendered without attending *Satsang* and obtaining दया *Dayá* (grace and mercy) of the *Sant Sat Guru*. Therefore, all those who, on observing the perishable nature of the world and all that pertains to it, are keen to find out and attain to real and imperishable bliss and happiness, must first look for the *Sant Sat Guru* or His loving devotee. After finding the *Sant Sat Guru*, they should listen to, understand and ponder over His discourses with eagerness and sincerity. Getting initiated into the *Abhyás* of *Surat Shabd*, they should commence its practice. This will, after some time, enable them to value Him and His *Abhyás*. Their love and faith will also increase accordingly. Their devotion and love will go on developing and their condition will also be transformed. Thus they will become indifferent to the world. Their love and affection for the Holy Feet will go on increasing.

20. Until the practices are performed as stated above, the tendency of the currents of mind and spirit will be outward, in the pleasures of the world. Love and affection for the Holy Feet of the Supreme Being will not be generated. Therefore, the *Surat* (spirit) will not get out of the thralldom of *Máyá*. Such *Jívas* will ever

remain subjected to pain and pleasure consequent upon recurrent births.

21. In short, unless there is love for and faith in the Holy Feet of *Rádhásoámi Dayál*, tendencies of the currents will not change, and outward activities will not be curtailed. Therefore, there will be no meeting with the Absolute Truth. Access into the region of Supreme and eternal bliss will not be secured. *Jivas* will continue to dissipate themselves in paltry and perishable pleasures, and suffer pains of births and deaths.

22. What has been stated above, will show that it is proper and necessary for all to engender love for the Holy Feet of the Supreme Father *Rádhásoámi* and the *Sant Sat Guru*. Consistent with the degree of their love, the current of their mind and spirit will, again and again, tend towards higher regions and obtain its bliss. *Bachans* and *Bánis* of the *Sant Sat Guru* will attract them very much. Yearning for *Darshan* will always be present in their mind, to some extent. They will apply their body, mind and riches to *Sewá* and *Parmárth*. Being initiated into the secrets, they will lovingly perform *Abhyás*. This is called true and pure *Bhakti*. Having understood the importance of such a *Bhakti*, when a *Jiva* engages in it, he will receive the grace and mercy of *Rádhásoámi Dayál* and *Sant Sat Guru*. He will Himself graciously fulfil the task of such a devotee. He will go on increasing the *Bhakti* of such a *Jiva* by granting him bliss of *Satsang*, internally as well as externally. One day, he will attain to the state of Supreme bliss in *Dhur Dhám* (Highest Region).

23. Great is the eminence of *Bhakti* and *Prem* (devotion and love). Verily he is fortunate whose heart is blessed with these attributes. He alone shall receive grace and be admitted one day into the Mansion of the Supreme Being.

24. Therefore, all should be careful to cultivate intense love for the Holy Feet of the true Supreme Being. They should attach themselves firmly to the Holy Feet. Connection with the world and its objects should be superficial, only as far as it is necessary to carry on in the world. The idea is that one should not be strongly attached to the world. A devotee should live in this world like a foreigner, who carries on business there. He restricts his connections with the people thereof just as it is necessary for his business. When, however, he gets an opportunity, he gladly returns to his home. His attachment with the people of that country does not pain him at all.

25. Similarly the *Surat* (spirit) is an alien in this world. Therefore, a man should live here like a foreigner. He should earn *Parmārth*, and engender in his heart the love for the Supreme Being. He should journey along *Surat Shabd* Current to the Holy Feet of the Supreme Father. When his task is complete, he should cheerfully repair to his निज घर *Nij Ghar* (Real Home) without any ado. Accomplishment of this task depends upon enhancing his love for and faith in the Holy Feet, and minimising his intercourse with the world to the extent it is necessary. He should not, therefore, fritter away the currents of his mind and spirit in the world, but direct them towards the higher regions. He should strengthen his connections with the *Sant Sat Guru* and His loving devotees.

Discourse 24

THREE THINGS TO BE EVER REMEMBERED.
AND OTHER THREE TO BE FORGOTTEN
OR TURNED AWAY FROM.

1. The three things which should be remembered are :—

The first is that *Rádhásoámi Dayál* is all-powerful and the Lord of all. The second is that His Feet, i. e., the currents of spirit, or the currents of *Shabd*, are present within everybody. The third is that all that pertains to this world is perishable and unstable. This body itself, which is the abode of the *Surat* (spirit), is perishable, and death always stares in the face.

2. The following three things should be forgotten. The first is pride. It is due to the fact that a person thinks that he belongs to a high class or caste, he possesses power and pelf and is endowed with good qualities, beauty, wisdom, accomplishment, etc. The second are mental and sensual pleasures and the objects of *Máyá*. The third are desires for pleasures and thoughts how to acquire them.

PART 1

THREE THINGS TO BE KEPT IN MIND

3. Firstly, a *Parmáarthí* should remember the Supreme Father *Rádhásoámi Dayál* several times during the day and night. The holy word *RÁDHÁSOÁMÍ* should become a part and parcel of his existence to such an extent that he remembers this Name immediately whenever necessary, whether he is awake or asleep or performing *Abhyás*. He should have firm belief and faith that *Rádhásoámi Dayál* is omnipotent, that it is the Prime Current, which issued from His Holy Feet, alone which has brought forth

the entire creation, and that nothing can happen without His *Mauj*.

4. It has already been explained in previous discourses that the creation of a region is subordinate to that of the higher one. The creation of a region receives vitality and help from the current descending from the next higher region. In other words, every solar system is dependent upon the next higher solar system. Beyond all is the *Dhám* (Region) of the Supreme Being *Rádhásoámi*, and He alone is the Absolute Creator of all. It will be evident from the above that the entire creation has been evolved, and is being maintained and sustained, by the Prime Current. This Current emanated from *Rádhásoámi Dhám* and came down up to *Sat Lok*. It evolved the creation of *Dayál Desh*, the first grand division. Two currents issued from *Sat Lok* and came down to *Sahas-dal-kaṇwal*. They created *Brahmaṇḍ*, the second grand division. From *Sahas-dal-kaṇwal* appeared three currents. They created gods, human beings, and all animate and inanimate objects belonging to the four *खान* *Kháns* (species or categories). This is the creation of *Pinḍ Desh* or the third grand division.

5. Secondly, a *Parmárthi* should have knowledge of and faith in the Holy Feet. The spiritual current which emanated from *Dayál Desh*, came down to *Daswán Dwár*, and took location in *Pinḍ*, is the current of *Surat* (spirit) or *Dhun* (sound). This current is called the current of *Nám* or *Charan* (Feet). It is necessary to gain some recognition of this current by performing *Abhyás*. There must be firm faith that this current of *Charan*, *Shabd* or life is present within everybody. By catching hold of this very current, the *Surat* (spirit) can repair to higher regions, its real abode. There is no other royal road which can lead to the Highest Region.

6. It has been repeatedly stated that Sound (*Shabd*) is the manifestation of *Chaitanya* (spirit) and indicates its presence. Wherever there is current, it is accompanied by *Dhun* or sound. Hence the Sound, accompanying the current of spirituality coming down from the Highest Region, is the Creator of all. Therefore, he who proceeds by catching hold of that current, can reach the source from where it has emanated. He, who proceeds along any other current, will not get out of the realm of *Máyá*. For, all other currents, except the current of *Shabd Chaitanya*, rise from and end within the limits of *Máyá*.

7. It is proper and necessary for a *Parmárthi* constantly to keep this current in mind. This means that he should either hear the *Shabd*, or perform *Sumiran* of the Holy Name *RÁDHÁSOÁMÍ* by fixing his attention at the proper point, or perform *Dhyán* (contemplation) of the Holy Form, at that point. The idea is that he should come in contact with this current as many times during the day and night as is possible. This is called *Sumiran* (recollection). Its repeated performance will soon effect purification. Love for and faith in the Holy Feet will be enhanced. There will be progress in *Abhyás*.

8. Thirdly, a *Parmárthi* should always bear in mind that all the objects and accessories of *Máyá* are paltry. They afford pleasure only for a short while, and perish. The physical body, which is the medium through which a *Jíva* enjoys the pleasures of the world, is also perishable. Death is sure to occur when all objects and paraphernalia and this world itself shall have suddenly to be left. No one can avert death.

9. It is not at all necessary to prove the inevitability of death. We observe everyday that all, be they young

or old, rich or poor, prince or plebeian, and in fact all objects are transitory. None of them can bide beyond a fixed period of time. It is, therefore, proper and necessary for everybody that before such a hard time arrives, he should detach his *Surat* (spirit) from the body, mind and senses, as much as possible, and revert it to its real home. Keeping in mind his death, he should not be so attached to a person or object that he may feel anguish in leaving the same. Considering all pleasures and objects to be perishable, he should not be strongly attached to them, or else he will have to suffer greatly at the time of leaving them.

10. The remembrance of death is very useful. It reduces attachment with the world, its objects and pleasures, and family and kinsmen. The *Jíva* will not be pained to leave them. As far as possible, love for and faith in the Holy Feet of *Rádhásoámí Dayál* should be strengthened so that nothing may retard the salvation of the soul.

11. Not only that there would be no pain and anguish at the last moment, but, even while alive, one would be immensely benefited by engendering love for the Holy Feet of *Rádhásoámí Dayál* and remembering Him. The mind will gradually turn away from the world and its pleasures. By experiencing bliss and happiness within, love, faith and yearning for *Darshan* will go on increasing. At the time of death, the soul would realize the maximum possible bliss, grace and help. One will not at all feel sorry for leaving the world. This state will be attained by performing *Surat Shabd Abhyás*, which has been rendered very easy by the Supreme Being *Rádhásoámí Dayál*.

PART 2

THREE THINGS TO BE FORGOTTEN

12. Firstly, a *Parmārthī* should diminish and cast off pride and egotism. Of all the evils, this is the most serious, powerful and subtle. After a long time and struggle one can succeed in reducing and discarding this propensity. However hard one may strive, some trace of pride or arrogance is left there. It asserts itself off and on.

13. This evil (arrogance) cannot be removed otherwise than by the *Abhyās* of *Surat Shabd Yoga*. This practice would lead the mind and spirit from the *Pinḍ* *Desh* to *Brahmaṇḍ*. The *Surat* (spirit) leaving the mind in *Brahmaṇḍ*, would ascend to *Dayal* *Desh*. So long as the *Surat* (spirit) is confined to *Pinḍ*, this evil cannot be eradicated completely, even though it may be reduced in certain circumstances and on certain occasions, or it may not manifest itself at all. This is so because the root of this evil is in a higher region. As long as pride and egotism are ingrained in the mind, there can be no true humility before the *Sat Guru* and His devotees and the Holy Feet of the Supreme Father. Nor can full benefit of *Parmārth*, viz., true love be attained.

14. It is, therefore, necessary for a *Parmārthī* to do his best to reduce and remove this evil. He should forget that he is superior to others in authority, social position, class, wealth, accomplishments, etc. He should not make a show of these things, on any occasion and in any activity. Nay, he should not even think of them. In other words, he should neither speak highly of himself, nor should he expect others to do so. If in ignorance or otherwise anyone says something derogatory or disrespectful out of

jealousy or enmity to him, he should not express anger. Nor should he ever think of taking revenge. He should not mind the insult. On the contrary he should consider himself to be lowly and worthless, and quite deserving of such derogatory and disrespectful treatment.

15. For his worldly gains, a man humbles himself before another, casting aside pride and self-esteem. Likewise he becomes humble before one who is more powerful. It is, therefore, regrettable that, in the matter of *Parmárth*, he should assert his pride and arrogance in one way or the other, and expect respectful treatment and refuse to be humble. It only shows that such a person does not value *Parmárth*. He considers worldly mark of respect, learning, intellect, wealth, authority, good qualities, etc. to be superior to *Parmárth*. How can such a man be deserving of the gift of true love ?

16. True humility is a veritable jewel and ornament of a devotee. It decorates him. *Rádhásoámí Dayál* shall never confer love upon him who is devoid of this quality (humility) or who behaves impudently and callously towards devotees. Due to his egotism, he will remain destitute of invaluable *Parmárth*. *Rádhásoámí Dayál* has said—

दीन गरीबी मत इस युग का ।

और गुरु भक्ती कर परमान ॥

Dīn gharībī mat is jug kā

Aur Guru Bhaktī kar Parmán.

Translation :— Humility and meakness constitute the religion of this *Yuga* (age) : And perform true *Guru Bhaktí*. Hence as long as *Dintá* (humility) is not inculcated, true love for the *Guru* or *Sádh* or

the Supreme Being cannot be engendered. Hence there will be no *Dayá* (grace and mercy), and no advancement in *Parmásth*.

17. Secondly, a *Parmásthí* should, as far as possible, forget the pleasures of mind and senses, and the objects of *Máyá*. He should indulge in them only as far as is necessary. Unnecessary desires drag the spirit-current downwards and outwards. This is harmful to an *Abhyásí*.

18. The pleasures and objects of the world have great attraction. They entice the mind and senses towards themselves. Desires of the mind and cravings for pleasures enhance this attractive tendency. For, if desires and impulses do not arise in the mind, whatever pleasures and objects may be within one's reach, they would not tempt one's mind and senses.

19. It is, therefore, proper for an *Abhyásí*, particularly in the initial stages, to control his mind. As a rule, he should be indifferent to pleasures, and indulge in them only to the necessary extent.

20. It is undoubtedly difficult to keep mind and senses from indulging in pleasures. For, the mind and senses have been used to it for innumerable lives and ages. It has become their nature. By observing others' behaviour, people form their desires. Old habits and inclinations which have been firmly rooted because of long practice, are difficult, rather impossible, to be given up all at once. For this reason the mind and senses, due to their playfulness, do not allow an *Abhyásí*, in the beginning, to apply himself to *Abhyás* properly. Hence he must be somewhat detached from the world and its objects, considering them to be paltry and perishable.

21. It is not in the power of the *Jíva* to put up a fight against *Mana* (mind) and *Máyá*. He cannot give up sensuous enjoyments all at once. He must, therefore, embark on *Parmáarth* under the protection and with the support of the All-powerful *Rádhásoámi Dayál*. Depending on His *Dayá* (grace and mercy), he should fight strenuously with mind and senses. Thus they will gradually be subdued. Some bliss will be obtained in *Abhyás* (devotionol exercises). *Rádhásoámi Dayál* will Himself protect and save the devotee from the onslaughts of *Mana* and *Máyá*. By His grace he will secure victory over them, and gain access into the Highest Abode.

22. The devotee should strive hard to increase love and faith in the Holy Feet of *Rádhásoámi Dayál*. He should go on performing *Abhyás* properly and regularly to the best of his ability and then the deficiency will be made up by Him in His grace and mercy. He will impart His own strength in warding off obstacles and impediments.

23. It is proper and necessary for the *Jíva* to ward off, as far as possible, all unnecessary and useless desires for worldly pleasures. He should not think of the pleasures and objects of the world, excepting those which are incidental to and legitimate for existence in the world.

24. The devotee should also consider that *Mana*, *Máyá*, senses, etc., which are obstacles in *Parmáarth* (spiritual regeneration) are his great enemies. He should know that he is feeble and weak. He should, therefore, go on remembering his protector, the Supreme Father *Rádhásoámi Dayál*. Whenever he finds that these enemies are getting an upper hand, he should beg for *Dayá* (grace and mercy) and help. He should feel ashamed and repentant on his short-comings and failures.

25. Thirdly, a *Parmárthí* should be careful not to allow thoughts and longing for sensuous enjoyments to arise in his mind. These thoughts and desires are more harmful than their actual indulgence once or twice.

26. Thoughts of pleasures, and endeavours for obtaining them, involve loss of time, attention and intellect. They give fillip to the efforts for attaining these pleasures. When one's endeavours bear fruits in the form of pleasures, mind and senses indulge in them with great eagerness and zeal. Desire for indulgence rises again and again and gets stronger and stronger. This impulse will become very strong and create obstacles in the performance of *Abhyás*. In case, however, these pleasures are not available, the practitioner would feel great anguish and pain.

27. If a desire is fulfilled immediately, it would not occupy the mind for long. It will not spring up again and again. On the other hand, after having indulged in it, the devotee would feel ashamed and repentant to some extent. He would not raise such a desire often in the future.

28. But he, who has strong desires for pleasures, cannot help thinking of them and trying to obtain them. Repentance would not follow indulgence in his case. He would become displeased and inimical with him who tries to stand in his way. He would not stop till he has fully enjoyed the pleasure or suffered pain and trouble in consequence.

29. Thoughts of pleasures afford some enjoyment. The mind is pleased to ruminate upon them. The impulse

for a pleasure thus gets strengthened. The mind, on getting joy, again and again gives rise to these thoughts. In this way the mind is saturated with innumerable desires and impulses. They manifest themselves at times, and prevent the mind from applying itself to the performance of *Abhyás* (devotional practices).

30. It is necessary for the pursuit of *Parmárth* that the mind should be free from all desires and their thoughts. Hence it is imperative for a *Parmárthí* not to raise unnecessary desires for pleasures. He should not waste his time in thinking of them. He may, however, indulge, with moderation and care, in those, that are incidents of existence. But as far as possible, he should not think of them. Rather he should strip his mind of all worldly desires and impulses. A devotee should instead cultivate *Parmárthí* thoughts, such as *Sewá* of the *Sat Guru* and devotees, spiritual discourses, etc. Later on, these *Parmárthí* thoughts should be replaced by love for the Holy Feet of *Rádhásoámí Dayál*, and yearning for His *Darshan*. For accomplishing this, he should perform *Bhajan*, *Sumiran* and *Dhyán* with fervour.

Discourse 25

HOW A *PARMÁRTHÍ* MAY RENDER PAIN AND PLEASURE
OF THE WORLD INEFFECTIVE OR LESS EFFECTIVE.

HOW BLISS AND JOY OF *ABHYÁS* MAY BE MADE
CONTINUOUS AND GRADUALLY
INCREASING.

1. All are undergoing pain and pleasure in the world. The reason is that they are attached to their body, family, kinsmen, wealth, property, pleasure, etc. There is always increase or decrease in these things. Sometimes things turn out as desired. But it also happens that many things go wrong. All these changes cause pain or pleasure and happiness or unhappiness.

2. Therefore, *Sants* and *Mahátmás* have laid down that the first requisite in *Parmárth* is the sacrifice of body, mind and wealth. In other words, one should gradually loosen his ties and get completely detached from them one day. It is only then that one can truly and completely be free from the recurrence of pains and pleasures. One will then understand and value religious discourses.

3. But it is very difficult to secure detachment from body and mind and freedom from bondages. This is due to the fact that the *Jiva* has been in bondage birth after birth, age after age and year after year. By associating with them, the bondages with body, family, kinsmen, wealth, property, pleasures, etc., have become stronger and stronger day by day. It has thus become difficult to get detached from all of them at once.

4. These attachments can be loosened and reduced in two ways. The first is intense longing and love for *Sat Guru*, *Satsang* and the Supreme Being. The second is to raise the mind and spirit to higher regions by performing the *Abhyás* prescribed by *Sants*, viz., *Surat Shabd Yoga* with yearning, fervour and love.

5. The first is the lot of rare, fortunate and exceptionally *Sanskári** *Parmárthís*. As regards the second, every *Parmárthí* who attends *Satsang* and performs *Shabd Abhyás* with some longing and yearning, can gradually achieve it.

6. A person hears discourses in *Satsang* and understands the eminence of the *Sant Sat Guru*. That is how intense love and yearning are engendered in him. His attachment for body, family, kinsmen, wealth, property, pleasures, etc. is forthwith converted into that for the Holy Feet of the Supreme Father *Rádhásoámi Dayál*. This will go on increasing as bliss is obtained internally in *Abhyás*. That person will then easily act and behave in strict conformity with the wishes of the *Sant Sat Guru*. The evil tendencies of his mind and senses, old prejudices and predilections, *Karam* and *Bharam* will soon be removed. *Mana* and *Máyá* will not trouble him much in devotional practices. By *Dayá* and *Prem*, his old *Karams* will also be easily exhausted and eradicated. *Máyá's* cycle of three *Gunas* (*Sato-guna*, *Rajo-guna* and *Tamo-guna*) to which all are subject, will have little or no effect upon him. His mind and spirit will go on easily attaining purification and rising to higher regions. Desires for worldly prosperity will soon vanish. Such a *प्रेमी परमार्थी*

* See "Glossary" of the English version of *Sar Bachan Prose*.

Prëmi Parmárthi should be considered very fortunate and *Sanskári*.* The grace and mercy of the Supreme Father and *Sant Sat Guru* will always be with him, will protect his spirit, body and mind and will grant him advancement in *Parmárth*.

7. By attending *Satsang* and performing *Abhyás*, *Parmárthis* of the second category will gradually acquire the same status, which *Parmárthis* of superior *Sanskár** attain in no time. The grace and mercy of the Supreme Father *Rádhásoámi Dayál* and *Sant Sat Guru* will also be with them, and will gradually help them in accomplishing their task.

8. While in the world and with the body and functioning through the instrumentality of mind and senses, no one can be secure from pains and pleasures. Those, whose mind and spirit, withdraw from all directions, and remain directed towards the Holy Feet of the Supreme Father are exceptional cases. Those also, who have detached or separated themselves from the plane of mind and senses, by performing *Abhyás*, will not be affected by the pain and pleasure of the body and the world.

9. The object of *Parmárth* and spiritual endeavours is to attain, one day, a state which is not affected by pains and pleasures of the world and the body. The *Jíva* then cheerfully resigns to the *Mauj* of his beloved, the true Supreme Being. One day he reaches the eternal region and attains to supreme bliss. This state can be achieved only by the grace and mercy of the Supreme Father

* See "Glossary" of the English version of Sar Bachan Prose.

Rádhásoómi and *Sant Sat Guru*, and by external and internal *Satsang*.

10. Superior "*Sanskári*" is one who has been performing *Bhakti* and *Abhyás* since the previous life, and is about to attain perfection. The condition of such *Jívas* will soon be transformed on having *Darshan* and hearing discourses of the *Sant Sat Guru*. As regards other *Jívas*, they will attain this status gradually by attending *Satsang* and performing *Abhyás*. The only difference is of time.

11. In all circumstances, a *Parmárthi* should, to the best of his capacity, comply with the orders of the *Sant Sat Guru* and conform to *Mauj*. This would enable him to get full advantage of his *Parmárthi* endeavours. He will be saved from pains and pleasures.

12. This state will, however, be brought about when attachment of a *Parmárthi* to his body, mind and wealth is gradually loosened and ultimately removed. Otherwise, he would get pain and pleasure according to his attachments, and he would be unable to conform to *Mauj*.

13. There are many ways in which a man submits to his fate. The lowest category is of the worldly people. They suffer trouble and calamity in utter helplessness. They weep and wail, and complain against everybody, including the Creator. Ultimately they keep quiet when they find that nothing avails them. The second higher category is that of the intellectuals and learned. They suffer patiently, and ponder over and reason out the matter. They take into consideration how others undergo

pain and suffering. They take account of the fact that similar things happen at all times and at all places. In this way they reconcile themselves to their lot. The third higher category is of devotees of the initial stage. They express gratitude to the Supreme Father. When overwhelmed with pain and suffering, they deliberate thoughtfully that some great sorrow or suffering was in store for them, which has been considerably reduced by the Supreme Father in his grace and mercy. Even so, great *Parmārthī* good is to come out of this apparent evil. Therefore, under all circumstances and at all times, they feel that it is proper and necessary to express gratitude to the Supreme Father, and to endure patiently, without feeling distressed. They experience some grace and mercy even in this suffering. The fourth higher category is of advanced devotees. They accept cheerfully every pleasure, comfort, suffering and trouble, because they believe that it has been ordained by the Supreme Father, and, as such, must be fraught with some good. Such devotees always hold that whatever happens is by the order and *Mauj* of the Supreme Being. Anything which happens by His order, must be accepted with due reverence and respect and pleasure. To feel distressed and displeased with it would be opposed to the ways of *Prem* and *Bhakti* (love and devotion). The fifth or the highest category is that of perfect devotees. They are in full unison with the *Mauj* of the Supreme Father. They never worry or feel anxious about anything. They leave everything to the *Mauj* and pleasure of the Supreme Father. They may take usual remedial measures, but, as to the result thereof, they accept gladly whatever it may be. They do not allow any thought or impulse to arise in their mind. In short, they are not attached to any work or its result. Whatever they do, they do with reliance on *Mauj*.

They remain satisfied and pleased with the result, like an innocent child who gladly carries out the behests of his parents and is pleased with what they do for him.

14. Of the five categories described above, two appertain to the worldly people. In the remaining three, are the devotees who have joined *Rádhásoámi* Faith and are performing devotion to the Holy Feet of the *Sant Sat Guru* and the Supreme Being.

15. *Rádhásoámi Dayál*, in His grace and mercy, Himself protects and takes care of those who have accepted His *Saran*, as much as is possible and necessary to advance their *Parmáarth*. In proportion to the intensity of one's love and faith, one realises His grace and mercy, and receives help and succour when needed, and conformity to *Mauj* becomes easier.

16. But one will feel pain and pleasure of worldly loss and gain as long as and as much as one is tied to the world and its objects. However, if one's *Saran*, love and faith are firm and strong, loss and gain or pain and pleasure will not affect one as much as they affect the worldly people. On the other hand, one would immediately think of *Mauj*, grace and mercy and after a little slip, would correct oneself and apply to *Prem* and *Bhakti* as before.

17. Devotees obtain bliss and joy in the performance of devotional practices of *Surat Shabd* in varying degrees according to the category in which they fall. They go on making progress gradually. Their love and faith and the yearning for *Darshan* go on enhancing and

accordingly their desire for world and its objects goes on decreasing.

18. It is necessary that a *Premí Bhakt* should be filled with love and yearning while performing the spiritual practices. He should withdraw and elevate his mind and spirit upwards, and fix them at higher regions. If he succeeds in this to some extent, and thoughts of the world and its objects do not arise when he is performing *Abhyás*, then some bliss and joy will surely be experienced. His ability to perform *Abhyás* and his love and yearning will go on increasing.

19. Whenever a *Premí Abhyási* feels that he is lacking in yearning or love, he should pray at the Holy Feet of *Rádhásoámí Dayál* for His grace and mercy. This will result in the withdrawal of the mind to some extent. He will realize some bliss of withdrawal and sojourn in a higher region. The sum and substance is that if one acts as directed above, one's efforts will never be ineffective.

20. The wheel of mind and matter, pertaining to three *Gunas*, is constantly moving within every *Jíva*. The condition of his mind and senses is changing accordingly. Sometimes thoughts or impulses pertaining to *Sato-guna* and at other times those of *Rajo-guna* and *Tamo-guna* rise within him. Side by side, the *Karams* pertaining to the past and the present also continue to produce their effect, and change the condition of the mind and senses.

21. Again, the *Jíva* is also somewhat affected by the pains and pleasures of his associates resulting from their

own *Karams*. This also affects the condition of his mind and senses.

22. Moreover, the desires, which arise in the mind of the *Jíva* relating to himself or to his associates, and the thoughts and reveries pertaining to these desires as well as the ways and means he thinks of, for the fulfilment of the same, also influence his mind, intellect and senses.

23. Now the *Jíva* is entangled in many calamities and vexations created by *Máyá*, *Karams*, desires, etc. Hence, unless there is some aversion to and detachment from the world and its objects, and there is love for and faith in the Holy Feet of *Rádhásoámí Dayál*, and intense yearning for His *Darshan*, there can be no withdrawal and elevation of mind and spirit.

24. A *Premí Abhyásí* should remove these calamities as far as he can. He should kindle the flame of love in his heart and begin his practices. He should, off and on, pray at the Holy Feet for *Dayá* (grace and mercy) in *Abhyás* and otherwise. By the grace of *Rádhásoámí Dayál* all his efforts will be crowned with success, His yearning for *Darshan* and love for the Holy Feet would go on increasing. There will be reduction in the effect of his past and present *Karams*. The worldly desires, except those that are legitimate and necessary, would be reduced. The performance of *Abhyás* will be blissful. By experiencing *Dayá* internally as well as externally, he would act resolutely in conformity with *Mauj*. Such a devotee would not be visited by worldly pains and pleasures very often ; and even so, their effect would be minimised.

25. Of course, this stage cannot be fully reached all at once. But there are devotees who have found the *Saran* (refuge) of *Rádhásoámi Dayál*, and who have been accepted by Him. If they carefully attend *Satsang* and perform *Abhyás* and go on augmenting yearning for *Darshan* day by day, then their devotion would be accelerated. Gradually crossing one stage after another, they would one day gain access to the Holy Feet of *Rádhásoámi Dayál*, and attain to the state of supreme and everlasting bliss. With improvement in their condition, the effect of the onslaught of *Mana*, *Máyá*, *Kál*, *Karam*, three *Gunas*, etc., will become meagre. One day, they would get rid of them altogether.

26. It is, of course, difficult to renounce the love and attachment for the world, family, kinsmen, wealth, property, pleasures, etc., all at once, and to engender intense love for the Holy Feet. But, if fortunately, one engenders love for the Supreme Being *Rádhásoámi Dayál* and *Sant Sat Guru* or the *Sádh Guru*, and His *Satsang* and *Abhyás*, then, of course, one can quickly and easily renounce them internally.

27. It is seen that if a man is somewhat attached to a person or sensual pleasures, he gets so much intoxicated, that he relaxes all other worldly attachments in a few days. For instance, drunkards, profligates, gamblers, etc., do not even care for their body, life and self-respect.

28. Likewise, when intense love has developed between two persons, they become extremely intimate and close to each other even though they may belong to different castes and classes. They have so much mutual regard that they turn cold in their relations

with their families, kinsmen, etc. They are ready to sacrifice and offer their wealth, property, etc., for each other. Each one of them lives and behaves as the other likes him to do. They maintain and carry on their friendly relations to their last breath.

29. This shows that it is not necessary that renunciation should come only on the elevation of mind and spirit to higher region by the performance of *Abhyás*. The persons, referred to above, are not at all aware of *Parmárth* (spiritual regeneration), nor do they have any inclination for it.

30. Great is the grace and mercy of the Supreme Father *Rádhásoámi Dayál* and *Sants* on the *Jívas*. They are not required to renounce the world all at once. On the contrary, they are asked to continue to lead the life of a house-holder, and carry on their business or profession as usual. Side by side, they should perform the *Abhyás* of *Sants*. As they go on obtaining bliss and joy in their *Abhyás* by the withdrawal and elevation of their mind and spirit, and as the love for and faith in the Holy Feet go on growing, so their mind will become indifferent, internally, to the world, its objects and its paraphernalia. This internal renunciation will be real and reliable.

31. For the sake of *Parmárth*, some people leave their hearth and home very early or late in life. They turn ascetics and mendicants. In case, they fail to meet with true and perfect *Guru* and receive initiation from Him, their renunciation gets weakened in a few days. Their yearning for meeting with the Supreme

Being also undergoes change. Such a renunciation can do no good.

32. The way some people have outwardly renounced the world, is really an act of great courage. But, as they did not find a perfect *Guru* and the mode of practice, it did not do them much good. In a short time they became full fledged ascetics and adopted their ways. Thereafter they were left with no desire for the welfare of their soul. Even if they happen to meet the perfect *Guru*, they are not prepared to attend His *Satsang* and get initiated by Him. Thus no real benefit accrues from such a renunciation and detachment. They waste their life simply in sight-seeing, eating, drinking and earning name and fame.

33. *Sant Sat Guru* knows the secrets of the entire creation. He very graciously explains that real and perfect वैराग्य *Bairág* (renunciation) cannot be attained without elevating the mind and spirit to higher region. Outward renunciation is absolutely useless, unless the mind is imbued with real and complete detachment from the world, and love and yearning for the *Darshan* of the Supreme Being. It (renunciation) breeds egotism, pride and arrogance. Therefore, it has been definitely ordained that in the first instance one must perform *Bhakti* (devotion) while continuing to lead family life. When, as a result of performance of *Abhyás*, mind and senses are transformed, they should be detached from pleasures and objects of all sorts, nay, from the world itself and all that pertains to it. It is in this way that the task will be accomplished gradually.

34. He who leaves his home and profession without weighing its pros and cons and without meeting with

a perfect *Guru* and learning from Him the method of attaining salvation, is greatly mistaken and deceived. For, the root of the mind, senses, *Kám*, *Krodh*, *Lobh*, *Moh*, etc., is very deep, in higher region. Unless an *Abhyási* (practitioner) secures access to that region, his renunciation and detachment are not reliable. He will not abide in the *Nij Desh* of *Sants* which is free from *Máyá*, *Kál*, *Karam*, troubles and sufferings. He will continue to wander in the region of *Máyá*. It, therefore, behoves every *Parmárthí*, whether a householder or an ascetic, to act up to the teachings of *Sants*. He can then attain true and perfect salvation. If he is a family man, both his *Swáarth* (worldly affairs) and *Parmáarth* (spiritual welfare) will go on well.

35. The sum and substance is that renunciation from the world, its objects and paraphernalia, is not very difficult, provided love for the Holy Feet of the Supreme Father is engendered, and the *Abhyás* of *Sants* is performed correctly and properly. By this, the mind and spirit will go on rising to higher regions day by day. On the other hand, if *Sant Sat Guru* or His true devotee is not met with, renunciation cannot be relied upon. Nor can real benefit, viz., intenal bliss and joy, and daily progress towards the Holy Feet of the Supreme Father, achieved.

Discourse 26

THE FOLLOWERS OF *RÁDHÁSOÁMÍ* FAITH SHOULD
 ENTERTAIN NO DOUBT AND MISGIVING ABOUT
 THEIR SALVATION. ANYBODY, WHO ADOPTS
 THE SARAN OF *RÁDHÁSOÁMÍ DAYÁL* AND
 PERFORM *SURAT SHABD ABHYÁS*, SHALL
 ATTAIN SALVATION IN ONE, TWO,
 THREE OR, AT THE MOST,
 FOUR LIVES.

1. *Rádhasoámi* Faith requires its followers to attend *Satsang* and to perform the practices for elevating mind and spirit to higher regions. The secrets and mysteries of *Nij Dhám* (Real Abode) of the Supreme Being, which is the region of pure spirit, and of the intervening stages, are given out in details. This prevents the *Abhyási* from being led astray in the way. He goes on crossing these stages, one by one, and ultimately reaches the Highest Region where he gets the *Darshan* of *Rádhasoámi Dayál* and abides at His Holy Feet.

2. *Satsangis* of *Rádhasoámi* Faith adopt the *Isht* (goal) of the Supreme Being *Rádhasoámi Dayál*. They take His *Saran* (refuge), and aspire after gaining access to the *Nij Dhám*. They go on strengthening and augmenting this desire day by day. They perform daily the practices for elevating their mind and spirit, as much as they can. Therefore their yearning to rise and ascend to higher regions is ever fresh in their mind.

3. The *Abhyás* of *Surat Shabd Yoga* is, in fact, the process of undergoing death while living. Just as,

at the time of death, *Surat* is withdrawn from the toes to the eyes, similarly withdrawal takes place in the performance of *Abhyás*.

4. As the spirit rises to higher regions, it is disgusted with the world, its objects and pleasures. Sensual pleasures become tasteless. The desire to proceed and revert to निज घर *Nij Ghar* (Real Home) goes on increasing. As by grace, *Shabd* is heard clearly or light and refulgence are observed, *Prem* (love) and *Umang* (enthusiasm) for *Darshan* and speedier uplift go on increasing. The body gets benumbed in *Abhyás*. The practitioner becomes oblivious of the world.

5. As the mind and spirit ascend eagerly, the bliss and joy of *Shabd* and *Rúp* are obtained in greater measure. Simultaneously, enthusiasm and eagerness are also increased. Thoughts and reveries of the world are warded off and removed altogether. The mind becomes pure and attention is steadied.

6. Love and yearning are the essentials of the *Rádhásoámi* Faith. The mind must be somewhat imbued with them. They are augmented by the bliss and joy of *Abhyás*. Then there is progress in *Abhyás* day by day. Faith and desire for *Darshan* will become stronger and stronger.

7. As the mind and spirit experience bliss and joy internally, detachment from and aversion for the objects and pleasures of the world are developed. Worldly desires are reduced. The yearning for *Darshan* is enhanced. Bondages of the body and the world are weakened.

8. Thus, by the performance of *Abhyás*, the mind and spirit will tend to withdraw inwards and rise upwards. Such an *Abhyási* will find it easy to move on towards his Real Home, at the time of his death, when the spirit leaves *Pinḍ* and naturally withdraws upwards. The practitioner will then easily proceed towards his real abode. He will experience great bliss and joy of *Shabd* and *Darshan*. The spirit will rise higher and higher with great zeal. It will be located in a higher and happier region, as *Sat Purush Rádhásoómi Dayál* and *Sant Sat Guru* may consider desirable.

9. The above applies to high class *Abhyásis*. As regards *Abhyásis* of lower category, even their *Surat* (spirit) will, at the time of death, enthusiastically ascend higher with the help of *Shabd* and *Swarúp* to a greater extent than ever before. Their *Surat* will be located in a region of happiness, i. e., *Sahas-dal-kaṇwal* or higher. The *Surat* of the *Abhyásis* of a higher grade, will however, be located in *Trikutí* or *Daswán Dwár* depending on their status. While those of the highest grade will be located in *Sat Lok* or *Rádhásoómi Pad*.

10. In short, the practitioner of the *Surat Shabd Yoga* — of whatever degree he may be — who has sincerely come under the *Saran* of *Rádhásoómi Dayál*, will not be located below *Sahas-dal-kaṇwal*. By the grace and mercy of *Rádhásoómi Dayál* and *Sant Sat Guru*, he will be located in higher and higher regions, according to his devotion, and will, one day, reach the Highest Region. This is perfect salvation.

11. It is true that *Mana*, *Máyá*, *Kál* and *Karam* create obstacles of all sorts in *Bhakti* (devotion). But, they cannot block the progress of the devotee who, by grace

and mercy, is truly desirous of the salvation of his soul. On the other hand, the same obstacles help the *Abhyásí* after he has performed *Abhyás* for some time. In this way, his Path is easily traversed by the grace and mercy of *Rádhásoámi Dayál*.

12. The Supreme Being *Rádhásoámi Dayál* is extremely gracious to such of His devotees, as have sincerely accepted His *Saran*. He grants salvation not only to them, but to their kinsmen also as far as it is proper. By enabling them to serve and love His devotees, He elevates their mind and spirit to some extent at the time of their death. Thus He saves them from the cycle of *Chaurásí*, and gives them human form and makes them attend *Satsang* and perform *Bhajan*. In this way, their salvation also commences.

13. Such unique grace was never before shown to the *Jíva* as is now done by Supreme Being *Rádhásoámi Dayál* when He has manifested Himself as *Sant Sat Guru*. Whosoever sincerely performs some *Bhakti* to His Holy Feet, he and his near relatives, nay, even his servants, are granted salvation, according to their fitness.

14. Matter tends to flow again and again in the same direction in which it has done once. For example, if purgative is taken or a vein is opened, the matter or blood would flow again and again at the proper time. How can then the mind and spirit, whose Real Home is in the higher regions, go elsewhere at the time of death, when their natural flow would be inwards and upwards? This is, of course, subject to the condition that the desire for repairing to the Real Home and meeting with the Supreme Being is embedded in the

mind and *Surat*, and strengthened as much as possible while living.

15. However, if the secrets of the Real Abode are not learnt, and journey on its Path is not commenced, but, on the contrary, hopes, aspirations and desires remain centered round the body, the world and its pleasures and its objects, then the mind and *Surat* will, according to their proclivities and activities, be hurled, after death, into the *Sunn* below *Sahas-dal-kanwal*. They will then descend and assume physical forms in some lower region.

16. If one has performed meritorious acts, one would go to heaven, and again take birth in *Mrityu Lok* (region of the mortals) as a human being, and enjoy happiness. If, on the other hand, one is given to sinful acts, one would wander in lower regions and forms of life.

17. When the *Surat* goes to “*Sunn*” above the sixth *Chakra*, it becomes oblivious of the body and the world. But soon, its predominant desire manifests itself, and it descends from that *Sunn*, and takes birth in the particular region and form with which it has affinity.

18. The downward tendency of the mind and *Surat* in life is the cause of this descent or fall. The current always flows down, because of desires for pleasures. Hence, the same desires manifest themselves after death, and bring down the *Surat* to the lower regions and forms of life.

19. It is, therefore, proper and necessary for every one to learn, in this very life, the mysteries and secrets of the *Nij Ghar* (Real Home) and the Path and method

leading thereto, either from the *Sant Sat Guru* or His *Premí Sewak* (loving disciple). He should commence the practices for proceeding on the Path. Having obtained some bliss and happiness internally, he should cultivate firm desire and hope for reaching the *Nij Ghar* and obtaining the *Darshan* of the Supreme Being *Rádhásoámi Dayál*. He will then abide in a higher region by the grace and mercy of the *Sant Sat Guru*. Until he attains to the *Dhur Dhám* (Highest Region), he will go on taking birth in human form, performing the same *Abhyás*, and sojourning in higher regions. In one, two or three lives, he will reach the Highest Region. Every subsequent life will be better than the previous one. The *Abhyási* will meet the *Sant Sat Guru* in every life.

20. It is proper for a follower of *Rádhásoámi* Faith to perform the maximum possible *Abhyás* every day without fail, with reliance and trust in *Rádhásoámi Dayál*. He should go on augmenting his love and faith by attending *Satsang*. He should not entertain any doubt or misgiving. *Rádhásoámi Dayál* will, by imparting him His own strength, make him perform necessary *Abhyás* and locate him in His own abode, one day. There the *Surat* will attain to supreme bliss, and get absolutely released from the pains and pleasures and the pangs of births and re-births. This is complete and perfect *Uddhár* (salvation). Whosoever thus keeps on performing *Abhyás*, will not get lower forms of life, i. e., his wanderings in the cycle of *Chaurási* will forthwith come to an end. Nobody should ever have any doubt about it.

Discourse 27

SEVEN RULES OF CONDUCT FOR MAKING
PROGRESS IN *PARMÁRTH*

1. A true seeker who aspires to attain to the Supreme Father in His *Nij Dhám*, must accept these seven rules of conduct and direct his *Parmárthí* activities accordingly. This will generate love in his heart, and enhance it daily. He will cast aside worldliness and will become *Parmárthí*. In other words, his mind will be transformed and its evil propensities will be reduced.

2. These seven rules are given below. First is love for and faith in the Holy Feet of the Supreme Father *Rádhásoámí Dayál*. This will be acquired by hearing and seriously reflecting upon the discourses delivered in *Satsang* on the mysteries of creation and by arousing the consciousness of *Parmárth*. Every *Parmárthí* must gain understanding in *Satsang* and remove his doubt and misgiving about the existence and omnipotence of the Supreme Being. For, even the slightest doubt or apprehension of this kind will stand in the way of love and faith, and cause impediment in *Abhyás*. Such doubts and misgivings can easily be removed in the *Satsang* of *Rádhásoámí Faith*.

3. Second is love for and faith in the Holy Feet of the *Sant Sat Guru* or the *Sádh Guru*. This is absolutely essential for proper performance of *Abhyás* and thorough understanding of the principles of *Rádhásoámí Faith*. Without some faith in the *Sant Sat Guru*, one cannot fully understand the principles of the Faith, perform the spiritual practices properly and receive grace and

mercy internally and externally. An earnest seeker, imbued with longing and yearning, will have love and faith immediately on hearing the discourses of the *Sant Sat Guru*. It is by hearing and understanding the discourses that one would get some idea of the Beloved Supreme Father, and learn the secrets and the whereabouts of *Nij Dhám* and the Path leading to it, and how to proceed thereto. Imagine how dear should He be who gives out information regarding the Beloved Supreme Being. In the world too, it is customary that the messenger, who brings tidings of one's beloved from a distant land, is held dear, and treated with affection and hospitality. Hence the maximum love and regard for the Messenger and Representative of the Supreme Being, and the greatest service rendered to Him are not too great. For, He alone will, one day, by rendering help in every way, take the *Jíva* to *Dhur Ghar* (Highest Home). By no other means, can anyone gain access into the August Mansion or proceed thereto.

4. By attending *Satsang* and performing *Abhyás*, a true *Parmárthí* will daily go on receiving proofs of His omnipotence and high status. Accordingly, his love and faith will go on increasing and strengthening.

5. Third is love and faith in *Shabd* and *Nám*. According to *Rádhásoamí* Faith, there are two kinds of *Nám* (names). The first is ध्वन्यात्मक *Dhwanyátmak*. It is called शब्द "*Shabd*", and is reverberating within everybody and at all times. This reverberation indicates that the current of spirit is in action. The current is always accompanied by sound. It is this current which is the creator and sustainer of the entire creation. The second is वर्णात्मक *Varnátmak*. It refers to the *Dhwanyátmak Nám* which

has been reduced to writing or speech. It is this *Varnátmak Nám* which leads to the *Dhwanyátmak Nám*. The *Dhwanyátmak Shabd* cannot be fully reproduced in speech and writing. But *Sants* have, as far as possible, rendered it into speech. It is by means of the *Varnátmak Nám* that *Sants* enable the devotee to realize the *Dhwanyátmak Nám*.

6. *Dhwanyátmak Nám* is the current of *Chaitanya*, the current of life and *Surat*. The entire creation was evolved and is being maintained and sustained by it. To proceed along this current or the Sound accompanying the current, constitutes the practice of *Surat Shabd Yoga*. It is by this practice of merging the *Surat* into *Shabd* that the Path can be traversed, and access to the Highest Home can be secured. There is no other practice which can lead to the Highest Home. As regards the currents of *प्राण Prán*, etc., they originate in the region of *Máyá*, and, on reversion, terminate within it. None of them goes beyond the region of *Máyá*. It is, therefore, desirable for a true *Parmárthí* to get initiated into the mysteries of *Shabd*. He should learn the details of the Sounds of the various regions and stages, engender love and faith therein, and perform *Abhyás* daily and regularly. He should strengthen the *Saran* of the Supreme Father *Rádhásoámí Dayál*, and obtain the grace and mercy of the *Sant Sat Guru*. It is in this way that he will receive His help in full measure in his *Abhyás*. His *Karams*, past and present, and the obstacles of *Mana* and *Máyá*, will easily and gradually be eradicated and removed.

7. The practice of repeating the *Varnátmak Nám* effects purification and that of the *Dhwanyátmak Nám*

leads to elevation. Without performing the *Abhyás* of *Shabd*, the mind cannot be brought under control by any other means ; and without curbing the mind, it is not possible to get out of the bounds of *Máyá* and to gain admittance into the *Dhám* (Abode) of the Supreme Being.

8. Fourth is love and affection for the devotees, i. e., the followers of *Rádhásoámi* Faith. Those, who are true *Parmárthis*, will certainly be imbued with the love for the Holy Feet of *Rádhásoámi Dayál* and the *Sant Sat Guru*. They will try to enhance this love day by day. It follows that they will also entertain feelings of love and affection for those who have love for their Beloved. As a matter of fact, when they observe their love and devotion, and progress in *Abhyás*, love and kindness for such people will automatically be engendered in their heart. Some devotee has said :—

मुझे अपने प्रीतम से है यह करार ।

कि जब तक है जाँ देह में बर-करार ॥

करूँ उसके भक्तों से हरदम पियार ।

रहूँ उनको आपे के मुआफ़ि़क़ निहार ॥

Mujhe apne Prítam se hai yah karár

Ki jab tak hai jáñ deh maiñ bar karár

Karúñ uske Bhaktoñ se hardam piyár

Rahúñ unko ápe ke muwáfik̃ nihár.

Translation :— I have promised to my Beloved that as long as there is life in my body, I will love His devotees and look upon them as my own self.

9. As every *Surat* is an *Ansha* (particle) or an offspring of *Rádhásoámi Dayál*, so all *Jívas* are brothers

and sisters. Hence there should be mutual regard. But those who have love and affection for the Beloved Supreme Being and *Sant Sat Guru* and who act up to His ordainments, should be considered as dear to the Beloved and His lovers. Besides entertaining feelings of kindness for them, there should be sincere love and affection for them. This should be mutual, and should arise from the core of the heart. Association with such souls will enhance love, devotion and *Sewá*, and will render *Abhyás* easy and pleasurable.

10. If anybody claims that he has love and regard for the Supreme Being and the *Sant Sat Guru*, but he has no regard for *Satsangís*, the true lovers, then his love for the Supreme Being and the *Sant Sat Guru* cannot be reliable. If true lovers of his Beloved are not dear to him, how can the Supreme Being and the *Sant Sat Guru* be dear to him? Therefore the love and affection of such people cannot be reliable, nor can they stay for long in the *Satsang*.

11. What has been stated above should not be construed as a direction for *Satsangís* to go about serving and showing hospitality to every *Satsangí*. Because, this will cause interruption in his *Satsang*, *Abhyás* and the *Sewá* (service) of the *Sat Guru*. The idea is that all *Satsangís* should be dear to a *Satsangí*. If and when an opportunity presents itself, or necessity arises, a *Satsangí* should extend fraternal hospitality to him. This he should do particularly when a *Satsangí* happens to visit his place or puts up with him for a few days.

12. Fifth—watch over the behaviour of mind and senses. This is very necessary for remaining ever vigilant and avoiding mistakes and misapprehensions.

13. The mind and senses are so constituted that they always give rise to waves of or think of some pleasure or object. Thus, they remain unsteady. Due to this, a *Parmārthī* is always wavering, whereas, for purification and application to *Abhyās*, it is necessary to have quiescence. It, therefore, behoves a *Parmārthī* to keep watch over his mind. He should not give rise to unnecessary and useless impulses. Nor should he divert his senses in an unbecoming and undesirable manner. He should not entangle his mind and senses in impulses or thoughts of pleasures. Thus by taking care of his mind and senses at all times in this way, he will be able to quieten his mind at the time of *Abhyās*. He will then obtain some bliss and pleasure in his *Abhyās*, and will succeed, to some extent, in diverting his mind from evils. Otherwise, there would be no bliss and pleasure in the *Abhyās*. While performing *Abhyās*, his time will actually be devoted to thoughts and reveries; and he will gain nothing. As a result, he will turn away from the Supreme Being, the *Sant Sat Guru* and *Shabd*. A sort of despair and disappointment will be created in his mind; and, in a few days, he will give up *Abhyās* altogether. This will increase *मनमुक्ता* *Mana-mukhtá* (predominance of mind) or indifference to the *Guru*.

14. The mind cannot see its own defects and shortcomings. It does not like to take measures for their removal, as directed by the *Sant Sat Guru*. It hopes and prays that all its evils may be eradicated all at once, and *Shabd* may be heard internally. This wish is not

undesirable. But if he is a true and sincere seeker he should obey the orders. With reliance on *Dayá* (grace and mercy), he should exert himself, as much as possible, in the proper performance of *Abhyás* and the eradication of thoughts, reveries and obstacles. It is only then that he will get grace and mercy. What good can grace and mercy do him, if he allows himself to be wafted then and there by the impulses of mind and senses, creates new desires of pleasures every day, and his mind remains entangled in these thoughts even in *Abhyás*? In these circumstances, the only remedy is that some fear be generated in his mind, and he be subjected to pain and suffering, by *Mauj*. Then only can he be turned away from pleasures. But the *Sant Sat Guru* does not, as far as possible, approve of this course. He just administers warnings through His discourses and teachings so that the devotee may himself judge what is good for him, and he may mould his behaviour accordingly. When he courageously begins to act in this manner, the *Sant Sat Guru* helps and advances him, and awakens his longing and yearning by giving him some bliss and joy internally, so that the devotional exercises may be rendered easy of performance and progress may gradually be made. The progress in *Abhyás* can be realized by examining the condition of the mind. Grace and mercy can also be perceived internally and externally. The past and present *Karams* of the devotee who has sincerely adopted *Saran*, are rapidly eradicated and exhausted, so that, by becoming light, he may sail clear of obstacles, and apply himself to *Abhyás* with love and care.

15. In short, a *Parmárthi* should not, as far as possible, give rise to desires for pleasures, nor should he waste

his time in thinking about them. There is no harm in indulging, with moderation, in those pleasures which come to him by *Mauj*, provided they are not illegitimate, improper and harmful.

16. Sixth—inculcation of true *Díntá* (humility) in the Holy Feet of the Supreme Being and the *Sat Guru* : offering prayers for obtaining grace and mercy, being conscious of one's insignificance and faults. The devotee who keenly watches and exercises control over his mind, will always be conscious of his faults. This will create true *Díntá* (humility) in the Feet of the Supreme Being and the *Sat Guru*. Such a person alone will sincerely pray for the removal of his faults. He will be able to take to the remedial measures which are pointed out to him. Also, he alone will experience and appreciate the grace and mercy shown by the Supreme Being and the *Sat Guru*.

17. A person who keeps in mind his own faults, will behave humbly and meekly towards all. If, at any time, anybody blames or reproaches him, he will not contend with him. On the other hand, considering himself at fault, he will bear patiently. He will not be displeased with such a person, but he will take him to be his well wisher.

18. He, who considers himself lowly and is conscious of his own faults, will constantly try to get rid of them, and make progress. While he who thinks himself to be perfect, will be slack in *Abhyás* ; his way to progress will be blocked. It, therefore, behoves a *Parmárthí* not to turn back from endeavours, till his task is accomplished, and not to give up humility and prayers.

19. Seventh—to conform as far as possible to the *Mauj* of the Supreme Father *Rádhásoámi Dayál*. It is one of the main constituents of *Bhakti* that the devotee should consider whatever the Beloved ordains for him as the best for him. As far as possible, he should conform to it whether it is agreeable to him or not. He should accept it as the *Mauj* and pleasure of the Beloved. When it is admitted that the Supreme Being is omnipotent and the Lord of all, and nobody can interfere with His ordainments, it is best for the devotee to conform to His *Mauj*. If he does so, his devotion will be augmented and he will be respectful. Otherwise, the mind will be denuded of devotion and become indifferent to the Beloved. It will not apply itself to *Abhyás*. This will cause great harm to the *Sewak* (disciple). Whenever anything disagreeable happens, which the devotee cannot bear, it is proper that he should pray at the Holy Feet for a change in *Mauj*, or for the grant of strength to enable him to bear it. In response, *Rádhásoámi Dayál* and *Sant Sat Guru* will certainly grant some grace and mercy, or relief. Internal strength and support will be granted to him.

20. Whatever the Supreme Being ordains is never without some hidden good of the devotee, but it is difficult for him to perceive it. Sometimes He graciously lets His special devotees know about it. It is incumbent upon a devotee, under every circumstance, be it pain or pleasure, to run towards the Holy Feet for grace and mercy and support, in the same way as a child always runs to his mother even though she may sometimes scold him. He does not look to another, even though he may be offered help and protection.

21. It is true that all *Jīvas* cannot behave in this way all at once. They cannot all fully conform to the *Mauj*. But it is incumbent upon those, who have joined the *Rādhāsoāmī* Faith and have begun performing *Bhakti*, that they should, in conformity with the rules of *Bhakti*, act, as far as possible, in accordance with the *Mauj* and ordainment of their Beloved. Of course, there will be difference in their conduct and behaviour according to the degree of their devotion. But whatever be the degree, he should try his utmost to consider whatever His Beloved does or ordains for him as in his best interest.

22. No one can properly act up to this principle merely by hearing and understanding it. Some contributory support based on internal practices is necessary. The plane at which the mind and *Surat* (spirit) function, should be elevated to some extent. The devotee should have experienced some internal bliss and joy, and grace and mercy and protection. It is then that he would acquire the ability to conform to *Mauj*, in times of stress and strain. Besides, some *Dayá* (grace and mercy) of the *Sant Sat Guru* and *Sat Purush Rādhāsoāmī Dayál* is also needed. This will endow the *Sewak* (devotee) with sufficient spiritual strength to easily put up with whatever befalls him, whether it is agreeable or not. Whosoever has sincerely and earnestly commenced *Bhakti* of the true Supreme Being *Rādhāsoāmī Dayál*, will certainly get the three advantages, viz., external *Satsang*, internal devotional practices and grace and mercy of *Rādhāsoāmī Dayál*, to some extent, of course consistent with the degree of his *Bhakti*. To that extent he will be enabled to act in accordance

with *Mauj*. This strength will go on increasing day by day as he advances in his love for and faith in the Holy Feet of the Supreme Being *Rádhásoámi Dayál* and the *Sant Sat Guru*, and in his *Abhyás* (spiritual practices). One day he will attain to perfection.

23. Great and numerous are the advantages of strengthening the *Saran* of the Supreme Being *Rádhásoámi Dayál* and conforming to His *Mauj*. They will quickly effect the release of the *Jíva* from the bondages of world and body. The effect of his *Karams* will not touch him at all. Depending on his true parent *Rádhásoámi Dayál*, he will discharge his worldly and bodily obligations without much care and anxiety. By examining his condition every day, he will be convinced that the Supreme Being *Rádhásoámi Dayál*, in His grace and mercy, is ever watchful and in every way and in all circumstances, He is extending His kindness and protection to him. While enjoying the protection of the Holy Feet of the *Sant Sat Guru* and the Merciful Supreme Being, no one need have any fear of any kind. *Kál* and *Karam* and agents of *Kál* cannot cause any harm or trouble to him, so as to make him feel distressed or to lose heart, and to become indifferent, and to leave the Faith or give up *Abhyás*.

24. It is, therefore, proper and necessary^{at} for all those who have come under the *Saran* of *Rádhásoámi Dayál* and, having been initiated, are performing some *Abhyás*, to give up reliance on their own strength and efforts. They should, instead, depend on the help and succour of *Rádhásoámi Dayál's* grace and mercy. Thus

armed, they should have the courage to conduct themselves in this world, as far as possible, in conformity with the rules laid down for devotees. They should not at all entertain any doubt and misgiving about their eventual welfare. In their case, *Rādhāsoāmī Dayāl* will surely extend His grace and protection as much as possible. Priority will be given to their *Parmārth* over their mundane affairs. The consequence of the past and present *Karams* shall, of course, have to be undergone. But grace and mercy will protect and support them to a great extent. As a result of this the effect of bad *Karams* will be very much reduced, and those of good *Karams* very much enhanced.
